

The Instructor

JUNE

1936



Brigham Young



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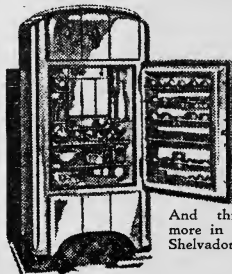
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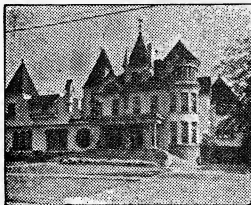
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VOLUME 71

JUNE, 1936

No. 6

A NINETEENTH CENTURY MARTYRDOM

On the twenty-seventh of the present month it will be ninety-two years since the death of Joseph Smith in Carthage, Illinois. This tragedy, as the Latter-day Saints have always maintained, was a martyrdom within the dictionary and historical meaning of the word.

A martyr is one who suffers death for a great cause, particularly for the Christian religion. In every martyrdom in the proper sense there are two elements. First, the cause must be worthy, involving the highest truth. But by general consent the highest truth is spiritual truth, truth that concerns the invisible, as against the material, realities. Second, there must be present the idea of choice. That is, the true martyr prefers death in any form to giving up his convictions. That Joseph Smith had very strong convictions respecting his divine call, no one can doubt who knows anything about his character and work.

The Prophet was killed by a mob while he was under the protection of the State of Illinois. He had the pledged word of Governor Thomas Ford that he would be safe. What was he murdered for? To be sure, his murderers did not publicly admit, perhaps they did not admit to themselves even, that they were putting the Mormon leader to death for his spiritual teachings. The murderers of good men

have never admitted goodness in their victims as a cause of their wickedness. Those who crucified Christ put him to death, they claimed, because he had blasphemed and committed treason. Like all killers of prophets, the slayers of Joseph Smith had a plausible excuse. He had struck at the freedom of the press, when, as mayor of Nauvoo, he had abated a nuisance! Later he was charged with treason—a wholly imaginary offense, as they very well knew. Justice Smith, who was also a captain in the militia, used his dual office, at the suggestion of the governor, to put the mayor in prison, where he could be got at by the mob.

Joseph Smith could have avoided death at this time. Two ways were open to him, had he wished to escape death. First, he could have renounced his claim to being a prophet. If he had been insincere in his claim, that is what he would have done. That is what any man would have done in the same situation. No man has ever met a martyr's death when he knew he did not deserve it. That Joseph Smith did not renounce his prophetic claims is presumptive evidence that he was sincere in his claims.

Or, second, he could have gone to the Rocky Mountains, as he was preparing to do. It was not necessary for him to surrender and go to Carthage. He had been tried and acquitted for the *Nauvo Expositor* affair. And everything he had done was within the law. If he had gone to the West, as he intended, the trouble in Illinois, so far as he was concerned, would have ended, and no doubt Governor Ford would have been glad of this peaceable termination of an awkward incident. But the charge that he was deserting his people, made by some false friends, changed the Prophet's mind. Cowardice was the last thing that could be charged against the man who had stood against the world in a bitter fight for the truth. And so he went to Carthage—and to his death—with the words on his lips, "If my life is of no value to my friends, it is of no value to me!"

There can be no doubt that Joseph Smith knew that he was going to his death, when he crossed the river to go to Nauvoo. Several things point that way.

Shortly after the completion of the Kirtland Temple a special meeting was held there. Parley P. Pratt was the principal speaker. In the congregation, sitting side by side, were Joseph Smith and Charles C. Rich. Rich was then a young man of twenty-eight, and unmarried. During the course of the address by Elder Pratt the Prophet, putting his arm around his companion's shoulder, pulled Rich's head down and whispered, "Brother Parley is thoroughly imbued with the spirit of this work, and he will suffer martyrdom, just as I will!" This was in 1837, when he was thirty-three, and seven years before the Carthage tragedy.

In the winter of 1838-9 the Prophet, with Hyrum Smith, Lyman Wight, and others, was incarcerated in Liberty Jail, in Missouri. He was there for about five months. During this time he told Lyman, "I shall not live to see my fortieth birthday," but he asked Wight not to say anything about the matter until after his (the Prophet's) death.

Here is the last entry in Joseph Smith's *Journal*: "I told Stephen Markham that if I and Hyrum were ever taken again, we should be massacred, or I was not a prophet of God." This was noted on Saturday, June 22, 1844—five days before his murder.

On the way to Carthage the Prophet said to a company of Mormons: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall get be said of me, 'He was murdered in cold blood!'"

For at least seven years before his death, therefore, Joseph Smith had a strong premonition of martyrdom. During five of these years he felt that he would not live to be forty. A few days before his death, it seems, he was certain that his time had come. After the twenty-second of June, 1844, the fighting prophet was a fighting prophet no more.

On the twenty-seventh of June, of this year, he gave the final test of sincerity; he sealed his testimony with his blood!

THE SUNDAY SCHOOL AND THE CHURCH RELIEF PROGRAM

The Church Relief Program places squarely before us a real life situation, which affords an excellent opportunity to all teachers of the Gospel to teach the law of tithes and offerings. The present situation reveals clearly and practically what urgent human needs are met by the system of financing the activities of the Church. It is possible for teachers to use the details of the present need to demonstrate the far-flung altruistic and humanitarian services which the Church performs.

Many impressive aspects arise from this consideration. Though tithing is called "the Lord's tenth," it is, in fact, all expended for the benefit of man. It is devoted to the purposes of the Lord, which purposes are to bless and benefit mankind. None of the money given as tithes and offerings goes to Heaven, it all remains here among us to provide material, mental, moral and spiritual benefits for man.

Specifically, it is expended to bring relief from sufferings due to unemployment or other causes of impoverishment, or due to illness or other distress; it is used to provide and maintain hospitals, schools, seminaries, churches, temple and missionary work. All of these are established to bring blessings to mankind.

Every one who contributes to the Church becomes an active partner in these noble enterprises. Becoming such a partner is a voluntary act expressive of an unselfish desire to make possible all these great benefits to one's fellow men. The payment of tithes and offerings, therefore, becomes an evidence of moral and spiritual maturity.

These principles afford teachers tangible, real life situations and practices which, if wisely utilized, will contribute to the sound spiritual growth of members of our Sunday Schools. As with other principles, the time to lay the best foundation is in childhood.

Happily, it is the nature of children generally to desire to win the approbation of others by acts of kindness and generosity. Therefore, the approach to the payment of tithes and offerings which emphasizes the nobility of becoming an active partner in the many altruistic enterprises of the Church, will readily motivate children and young people to express the generosity of their own souls by payment of tithes and offerings.

Furthermore, vast benefits in personal training and development accrue to these young people as they seek means to contribute as tithes and offerings. Teachers, therefore, have excellent opportunities to encour-

age thrift, industry, practical imagination and saving. All of these stimulate the development of sound habits of self-reliance, initiative and good management. These outcomes, when added to the moral and spiritual gains which come from a cheerful willingness to share with others, afford most excellent teaching opportunities, full of promise of spiritual growth.

We, therefore, earnestly urge all teachers to undertake in their Sunday School classes some practical project looking to the placing of all members of the Sunday School upon the ward records as payers of tithes and offerings. Above all, safeguard every child from embarrassment. Emphasize the fact that the amount paid is unimportant. The fact that the contribution should be a full tithing and that it should be willingly and cheerfully made, is important. Aim to preserve in secrecy the amount paid. Encourage the pupils to go to the bishop personally and pay their tithes and offerings direct.

Of course, the payment of tithes is expected of all who have income from wages, profit, rents, interest or dividends. Even children should be encouraged to make a contribution of tithing from their little earnings from whatever source. In fact, it is excellent training for children to give them opportunity and encouragement to render useful service or to produce useful commodities and from their earnings to pay tithes and offerings.

The payment of offerings on Fast Day is expected for all members. Parents can make a lasting impression upon children by letting them share expressly in the payment of offerings on Fast Day.

Plan

1. Superintendency to present this plan to all officers and teachers in a special meeting or at earliest monthly report and business meeting.
2. Teacher to lead class to list the many things made possible for the Church to do with tithes and offerings.
3. Questions:
 - a. How can we help the Church do these things?
 - b. When is the best time to do our part?
 - c. To whom should we pay tithing?
 - a. What can we do to earn some money?
 - e. How will it help, if we avoid wasting clothes, food, fuel?
 - f. How will it help, if we help our parents save?

- g. How will it help, if we raise vegetables, chickens, live stock, if we do work around home, etc.?
4. Arrange one two-and-one-half-minute talk once a month for four months on some phase of this Sunday School project:

1. How a Boy can Earn Money and Pay Tithes and Offerings.
2. How a Girl can Earn Money and Pay Tithes and Offerings.
3. What the Church does with Money Paid as Tithes and Offerings.
4. Why I like to Pay Tithing?

Prelude

Lento ELLIS FOOTE

Basso marcato. *Rit.*

SACRAMENT GEM FOR AUGUST, 1936

I come to Thee all penitent,
I feel Thy love for me.
Dear Savior, in this Sacrament
I do remember Thee.

Postlude

RESPLENDENT DAY OF SACRAMENT

We spread before the altar place
These tokens of our Saviour's grace,
And pray, O Father, unto Thee,
That we may take them worthily.
O sweet Communion, holy hour,
O Day of Prayer and Peace and Power.

We close our eyes that sight within
May search out every trace of sin,
And as we ponder and review,
Our Covenants with Thee renew.
O sweet Communion, holy hour,
O Day of Prayer and Peace and Power.

Resplendent day of Sacrament,
Tis thus we seal our testament,
For as we touch and taste and live,
We, too, remember and forgive.
O sweet Communion, holy hour,
O Day of Prayer and Peace and Power.
—Bertha A. Kleinman.

SECRETARIES



Albert Hamer Reiser, General Secretary

ACCURACY

Accuracy is the supreme virtue of a secretary. It tells the world that the person possessing it is well trained, intelligent, self-respecting, honest and considerate of others.

Accuracy is a matter of training. People are not born accurate; they are made by painstaking personal discipline, drill and unending practice. Eternal diligence is the price of accuracy.

It takes intelligence to be accurate. One must know and understand what he is doing. He must have a sense of its importance as well as the ability to do it well.

The person who is dissatisfied with anything which is inaccurate is generally one who respects himself so highly that he refuses to allow any faulty act, word or work of his to represent him in the world. He is too proud and too conscientious to permit his work to brand him as slovenly, careless or false.

The accurate person has enough foresight to be able to foresee the consequences of his work and enough imagination to be able to picture the help he renders by being accurate and also the great harm he causes by being inaccurate. By choosing and working to be accurate he, therefore, evidences a disposition of integrity and honesty. He shows that he senses fully his responsibility to the people who depend upon him to be accurate. He knows the disaster which can be visited upon innocent people as a result of inaccuracy, and his conscience will, therefore, drive him to be accurate at all costs for the sake of those who expect him to be accurate.

"Thus above all to himself he is true and it must follow as the night the day, he cannot then be false to any man."

There are very good selfish reasons for being accurate. Even a feeble imagination can discover many. The noblest motive to accuracy, however, is to be found in the desire to advance the welfare of others. It is difficult, perhaps impossible, to think of an act or bit of work expected of a secretary which is so limited in its effect that it does not touch any one but the secretary himself.

The fact is that everything expected of a secretary affects some one else. If a secretary makes a false report, all who rely upon it are misled, deceived, to their detriment. If some material fact about the Sunday Schools is omitted or inaccurately represented, stake and general board workers who study the

report and try to reconstruct the condition and situation of the school, get a false picture. If that picture does not do the school justice, then the hard working officers and teachers of the school are deprived of merited credit. If it has the effect of over-drawing the school, then undue credit is given.

Bitter embarrassment is experienced when one relies upon a false report and some one who has the facts exposes its falsity. This sad situation develops in even the best of fellowships. It is not an uncommon thing for a group of Sunday School workers upon being confronted with an adverse report to contest the report, sometimes even to repudiate their own reports.

Consider the uncomfortable dilemma. If the report is false, the inaccuracy, carelessness and indifference of the secretary is exposed and the person who relied upon the report, presuming it to be true, is humiliated. If the report is true, the people who contest it or attack it as false, expose their ignorance of the situation or reveal their failure to keep themselves reliably informed. This exposure is especially embarrassing to people who presume to attack a report of a condition for which they are responsible.

Therefore, the secretary's responsibility to others is very far-reaching and many sided. His accuracy is being subjected to test and scrutiny at all times and from many angles. If it breaks down, the secretary is discredited. If the breakdown occurs with much regularity, the secretary is disgraced. Thereafter his work is all in vain. No one believes him or his reports on any subject. No one will dare rely upon him. He has proved to be untrustworthy. At the first opportunity he will be dismissed.

On the other hand, if his accuracy stands the tests, he is believed. Every one readily relies upon him. The fact that he made a report, becomes a guarantee of truth and assurance that it can be relied upon, with safety. The secretary thereby wins a priceless reputation for accuracy, honesty, trustworthiness and reliability. When responsibilities are to be borne, and some one trustworthy is desired, the person with an earned reputation for reliability and accuracy is trusted.

The accurate secretary goes on and on from one triumph to another, while the inaccurate secretary flounders in a welter of confusion, disorder, humiliation and distrust.

LIBRARIES

General Committee: A. Hamer Reiser, Chairman;
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SONGS AS LESSON ENRICHMENT

Installment No. 2

Last month a classification of L. D. S. hymns, by gospel themes, was published covering subjects under "A" to "C" inclusive. That classification is here continued. References are to the old pocket hymn book, containing words without music.

D

Deseret:

No. 321—

"My valley home, my mountain home,
The dear and peaceful valley." (Willes)

"We plow, we sow and irrigate, to raise
the golden grain;
And diligently labor, to independence
gain."

See also No. 322—

"Deseret, Deseret! 'tis the home of the
free." (Willes)

Desire to Serve the Lord:

No. 28—

"Be it my only wisdom here
To serve the Lord with filial fear."

See also No. 193—

"Farewell, all earthly honors,
I bid you all adieu."

Destruction of the Nephites:

No. 269—

"O, who has not searched in the records
of old,
And read of the last scenes of woe?"
(P. P. Pratt)

No. 281—

"I have no home, where shall I go?"
* * *
Thus sang the son of Mormon, when."
(Lucy Smith)

Doxologies:

No. 76—

"From all that dwell below the skies
Let the Creator's praise arise." (Watts)

No. 135—

"May the grace of Christ, Our Savior,
And the Father's boundless love."

See also Nos. 136, 137 and 138.

E

Excellence of the Word of God:

No. 74—

"When quiet in my house I sit
Thy book be my companion still;"

F

Faith:

No. 15—

* * * *

"By faith the ancients sought the Lord
From time to time obtained His word."
(Phelps)

No. 45—

"Author of Faith, Eternal Word."
(Wesley)

No. 86—

"Dark is the human mind, when bound."
(Sloan)

* * * *

"Lord, give us faith that we may rend."

"Faith that shall pierce doubt's thickest
gloom."

Final Triumph of the Saints:

No. 41—

"Who are these arrayed in white."
(De Courcy)

No. 126—

"With patience cultivate within
Those principles averse to sin,
And be prepared to enter in
To the celestial glory." (Eliza R. Snow)

No. 253—

"Hark! listen to the trumpeters!"

No. 280—

"Children of Zion awake from your sad-
ness."

Forbearance:

No. 339—

"School thy feelings, O my brother."
(10 stanzas)

"Noblest minds have finest feelings,
Quiv'ring string a breath can move,
And the Gospel's sweet revealings,
Tune them with the key of love."

"Hearts so sensitively molded,
Strongly fortified should be,
Trained to firmness and enfolded
In a calm tranquility." (Penrose)

G

God:

No. 116—

"He'll give His angels charge to keep."
(Watts)

No. 133—

"Great God, attend while Zion sings
The joy that from thy presence springs."
(Watts)

No. 134—

"O God, our help in ages past,

Our hope for years to come." (Wesley)
 No. 137—
 "How firm a foundation, ye Saints of the
 Lord." (Kirkham)

(7 stanzas)

Gospel:

No. 318—
 "Sweet is the peace the Gospel brings."
 (Morton)

J

Joseph:

No. 251—
 "When Joseph his brethren beheld."
 (Phelps)

No. 257—
 "When Joseph saw his brethren moved."
 (Pratt)
 (Poem of prophecy concerning the Jews)

O

Omniscience and Omnipresence of God:

No. 112—
 "Lord, Thou hast searched and seen me
 * * * * *
 "Amazing knowledge, vast and great!"
 * * * * *
 (Watts)

P

Plan of Salvation:

No. 262—
 "The glorious plan which God has given."
 (John Taylor)

Practical Religion:

No. 99—
 "May we, who know the joyful sound,
 Still practice what we know,
 As hearers of the word be found,
 And doers of it, too."

(5 stanzas)

No. 113—
 "Come, let us purpose with one heart."
 (Lyon)
 (4 stanzas—extol homely virtues)

No. 311—
 "A Saint! and is the title mine,
 Or have I but the name?"
 * * * * *
 (Morton)
 (9 stanzas: A searching challenge)

No. 363—
 "Uphold the right, though fierce the fight."
 (Woodmansee)

Praise:

No. 8—
 "Praise to God, immortal praise."
 No. 11—
 "To Him who made the world." (Phelps)
 No. 29—

"Come, we that love the Lord." (Watts)
 No. 79—
 "For the strength of the hills we bless
 Thee."

No. 111—
 "To Thee, O God, we do approach
 With gratitude and praise." (Lyon)

No. 114—
 "With all the power of heart and tongue."
 (Watts)

No. 137—
 "Glory to God on high." (Boden)

No. 232—
 "To Him who rules on high." (Clegg)

No. 235—
 "Earth with her ten thousand flowers."
 (Phelps)

No. 241—
 "The great and glorious Gospel light."
 (Dibble)

No. 6—
 "See! all creation joins
 To praise th' eternal God." (Phelps)

No. 14—
 "Come, all ye Saints who dwell on earth."
 (Phelps)

No. 145—
 "I know that my Redeemer lives."

No. 368—
 "Sing the sweet and touching story,
 Of the babe in Bethlehem born."
 (E. B. Wells)

Prayer:

No. 34—
 "Prayer is the soul's sincere desire."
 (Montgomery)

No. 381—
 "Sweet hour of prayer!" (Walford)

Prayers for the Holy Spirit:

No. 42—
 "Spirit of Faith, come down,
 Reveal the things of God." (Wesley)

No. 43—
 "Come, Holy Ghost, our hearts inspire."
 (Wesley)

No. 49—
 "Sweetly may the blessed Spirit
 On each faithful bosom shine."

No. 93—
 "As the dew from heaven distilling,
 Gently on the grass descends."
 (P. P. Pratt)

Pre-existence of Man:

No. 130—
 "O my Father." (Eliza R. Snow)

No. 312—
 "My Father in Heaven, and dear kindred
 there." (Morton)

Providence:

No. 22—
 "God moves in a mysterious way."
 (Cowper)
 (To be continued)

TEACHER TRAINING

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Note: For the third consecutive month this space is devoted to training teachers in service. Classes for prospective teachers are closed for the summer vacation. New classes for new trainees will start immediately after the October Conference.

AIDS TO LESSON ENRICHMENT

The hearty response to previous bibliographies gives additional assurance of the value of the citations pertinent to the topic of the fourth special union meeting: *Lesson Enrichment* through the Use of Equipment:

Fourth Union Meeting Equipment

Charters, W. W.—*Motion Pictures and Youth*—Deals with some of the psychological effects of motion pictures on children.

Dale, Edgar—*How To Appreciate Motion Pictures*—An excellent manual for teaching motion-picture appreciation in the high school. The book represents a long and careful study; it was used first in three mimeographed editions and one printed experimental edition before it was finally released in its present form. Without doubt, the best material of its kind in the field.

Dalgliesh, Alice—*Picture Books for Today's Children*—Evaluates selected list of new books for young children.

Forman, Henry James—*Our Movie Made Children*—Sets forth facts collected by a group of investigators during four years of study in a dozen cities. Discusses movie-going habits of children; the nature of the pictures; and their influence on sleep, on general well-being, and on mental, emotional, and moral development.

Harley, Alexander M., and Astell, Louis A.—*Music Appreciation through Visual Aids*—A description of different types of visual-aid materials for use in music instruction.

Lewin, William—*Photoplay Appreciation in American High Schools*—Reports the results of a nation-wide experiment in photoplay appreciation conducted by the Committee on Photoplay Appreciation of the National Council of Teachers of English. The monograph discusses the photoplay as a factor in education, analyzes habits and ideals of young people as related to motion pictures; describes techniques employed by teachers in conducting photoplay-study groups, and discusses principles and methods in motion-picture appreciation. The committee's findings, recommendations, and conclusions are especially valuable.

O'Day, Laura—*Museum Adventures in Geography*—Reports experimentation by the Buffalo Museum of Science with the use of visual aids in developing geographic understandings.

Stahl, Edgar A.—*A Small Comprehensive Shop*—The author describes an industrial shop designed to afford the maximum of exploratory experience for the junior high school boy at the minimum of cost in money, space, and time. The floor plan is shown, the instructional activities are briefly outlined, and the equipment is completely listed.

Wilkinson, Mary S.—*The Right Book for the Right Child*—An annotated list selected by a subcommittee of the Committee on Library Work with Children of the American Library Association and graded by the Research Department of the Winnetka Public Schools. The first eighteen pages list books for pre-school children; the next sixteen pages, books for primary school children.

Witty, Paul A., and Lehman, Harvey C.—*The Collecting Interests of Town Children and Country Children*—A quantitative and analytical comparison of the collections of nearly two thousand country children with those of city children previously reported.

Zachari, Elizabeth D.—*Field Trip Experiences in the Intermediate Grades*—States values of field experiences, requisites of good field work, and gives concrete illustrations of valuable field work done in Louisville, Kentucky.

UNION MEETING

The July session will likely be devoted to one of the Topics in the special four-Union-Meeting Plan (see the January issue). Otherwise, it should be devoted to one of the optional Topics (see the February issue).

Optional Topic No. 1—Growth in Service.
Optional Topic No. 2—Capitalizing upon Supervision.

All stakes should complete the special four-Union-Meeting Plan before October, when a new series of topics will begin.

The September Union-Meeting will be in the form of a "check-up" on lesson enrichment. Note the special Projects outlined in the fourth plan: Lesson Enrichment through the Use of Equipment.

Note: See the references under Teacher-Training.

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

Lesson Enrichment: A New Opportunity for Sunday School Musicians.

The practice song is No. 89, "God Speed the Right."

The new plan for lesson enrichment in the Sunday Schools brings to the choristers and organists a greater opportunity for service than they have ever had before. Their contribution to the Sunday School's success is no longer limited to music in the opening and closing exercises. Now they can have a part in the successful presentation of the lessons in the class room—can render valuable assistance in every department. Moreover, the lesson enrichment plan, if used properly, will provide many new projects for the music department in Union meeting. In every way, it marks a step forward for the Sunday School chorister and organist.

The purpose of the lesson enrichment plan is to bring spiritual appreciation and living beauty to the teaching of the Gospel in our Sunday School classes. Teachers who use lesson enrichment will strive to bring out its beauties by finding appropriate supplementary material in fields outside the generally accepted religious books and themes. They will turn to music, art, literature, the spoken word, the lives of their own pupils; in fact to any source from which they can draw corroborative living evidence and interpretive enrichment.

This is a high ideal of teaching, but it has many practical aspects. Before the teacher can use enrichment material, he must find it. In his search for enrichment material in the field of music, it is perfectly logical that he should turn to us in the music department. So we must be prepared to answer that call, with practical suggestions.

One of the first sources of supplementary material every teacher will seek to use is our own Song Book. It has many advantages. It is available in every Sunday School. The pupils are all reasonably familiar with its contents. It covers the whole range of Gospel themes. Both chorister and organist may be presumed to know more about the songs in that book than any of the other officers and teachers in the school. They must expect the teachers to bring to them the problem of selecting appropriate songs to be sung or read in the class rooms. And they must be prepared to make suggestions, not from a rather hazy memory of the songs that are most frequently sung, but

from a rather complete knowledge of the word content of all the songs in the book.

Another valuable source of inspirational material with a musical background lies in our L. D. S. Hymn Book. Many of the hymns it contains are rarely heard nowadays. We seldom use all the stanzas of those we know best. We choristers and organists should know more about them than any one else, however.

Musical enrichment material need not be limited to our own religious musical literature. The field of sacred music generally should prove a fertile one. Many lessons can be illustrated by the use of well chosen secular songs. Sometimes instrumental music will provide the perfect climax to a lesson, as "The Nephite Lament" must have done at the dedication of the monument on Hill Cumorah last summer. The chorister and organist should be prepared to give helpful suggestions and sound advice in all these fields.

This plan of lesson enrichment is a permanent one and preparation to give this service should become a definite part of Union meeting of the music department. As the teachers, themselves, develop their ability to use lesson enrichment, many new projects can be found, but now, at the beginning, three obvious tasks suggest themselves:

1. The music departments, both stake and ward, should assist in carrying out the definite demonstrations called for in the Four Union Meeting Plan. (See January *Instructor*, p. 6-a.)

2. The members of the music department must familiarize themselves with the lesson content for each of the teaching departments, both as to the scope of the yearly programs and the actual outline of the monthly lessons, in order that they may know the lessons they will be called on to help enrich.

3. They should begin at once, through an assigned division of responsibility, to assemble their own classifications of our own religious songs by word content, and if possible, by teaching department requirements, so their suggestions will be varied and practical.

These projects and many others to the same end can best be carried out most successfully if the Union meeting session of the music department can become a clearing house, to which each stake and ward chor-

(Continued on page 231)

WOMEN'S DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees

General Subject: The Ideals of Mormon Womanhood

LESSONS FOR AUGUST

MEETING SOCIAL PROBLEMS

Lesson 27. For August 2, 1936

Objective: To teach that our social relations offer a constant challenge to our alertness, caution, and power of control.

Method: This lesson may well be handled under three topics: (1) There are social problems to meet; (2) There are worldly ways of looking at these problems, and (3) There are spiritual ways of looking at them.

Let the class see that laws and institutions such as the home, the school, the church, and social arrangements are for society as a whole. That the individual faces problems in adjusting to this social whole. Robinson Crusoe alone on his island had no such problems but I, myself, today will reach my highest plane by patterning my behavior according to the best forms, traditions and usages. (Refer back to lesson.)

The class may know that modern, worldly thought tends to make much of the idea that we are biological animals and so must gratify the sex urge; that divorce and companionate marriage are easily justified; that tobacco and liquor are necessary for our pleasure.

Bring out strongly the thought that, as Latter-day Saints, we are not at the mercy of all of the new, and often dangerous proposals. We are blessed with having definite word from the Lord in regard to these things. Our only safety and happiness comes from following strictly these laws, which call for personal purity, chastity, marriage for eternity and abstinence from the use of tobacco and liquor. Our conception of the creative power is infinitely higher than the worldly views. We are the children of God, heirs to his Kingdom. "As God now is we may become."

Let the girls decide that it is best to keep out of the danger zone, not to risk getting near the precipice.

The teacher may close the lesson with a brief summary of the principal points and a restatement of the objective.

ADHERENCE TO IDEALS

Lesson 28. For August 9, 1936

Objective: To teach that our adherence to our ideals calls for our adherence to the teachings and practices of the Church.

Method: As an assignment each member might be asked in advance of the class to plan out definitely one day for herself, writing down a list of things to be accomplished and then following the plan through. Let her report and compare this day with other planless days.

The lesson could be given with the help of a blackboard. Write as a heading, "I promise the kind of woman I want to be to do the following." Let the class members make a list on the board of the definite ideals they have before them as Mormon women.

Have the second question of the lesson discussed at this point. Lead the class to see that indefinite, hazy ideas of being good will not lead us to attain our ideals. We must get out of generalities into specific practices and objectives.

Bring out the fact that the gospel includes all of our ideals and that we may expect the help of the Spirit of the Lord in our endeavors to reach perfection.

Have the story in the text read, and the stanza from Lowell's poem recited by the class.

The third, fourth and fifth questions would make good assignments for two-minute talks. But make the assignments one week in advance.

As a conclusion, the teacher could name over the principal points that have been considered: "what ideals are; why they must be definite," that the ultimate aim is perfection, that the gospel includes all of our ideals. Then state that it takes years to build up a defense that will stand all the crucial daily tests.

WHAT PRICE CAPITULATION

Lesson 29. For August 16, 1936

Objective: A tortured soul is the price of yielding to the enemy in the contest against sin.

Method: Refer back to Lesson 7—Value and Fruits of Free Agency, Lesson 15, Our Dual Nature, and Lesson 16, Conflict for Mastery.

On the board could be written "A stream can either destroy a field or irrigate it."

Pictures would help in this lesson. From magazines and text books find those which point the contrast between individuals who adhere to ideals and those who capitulate to evil. Pictures of happy men and women

enjoying home life and legitimate pleasures put side by side with pictures of unfortunates. These should be in place before the class comes in.

The teacher could outline briefly the points in the lesson. We are to consider the continuous warfare between good and evil waged through temptations that hue us from the right path; the price we pay for capitulation; and the strength we gain from resisting evil.

Now discuss questions 1 and 4.

Next could come a discussion of the insidious beginnings of evil and the terrible results if not checked. The weakening of the will and the bondage of bad habits should be discussed.

Name some polite, but firm, ways of refusing to partake of things we know are wrong. We need not ruffle or offend those who ask us to participate.

Illustrate by a story that strength and happiness come from gaining the mastery in the conflict between good and evil.

The teacher may, as a conclusion, sum up again the points that have been considered and that were outlined at the beginning of the lesson.

SELECTION OF A LIFE'S COMPANION

Lesson 30. For August 23, 1936

Objective: To teach that girls should choose carefully their daily associates early in life, from whom they may select a life's companion.

Method: By previous assignment, let girls discuss the four questions given with today's lesson. Let a mother state how

mothers should exert a guiding influence with their daughters on questions of associates, both male and female.

Here is an opportunity to go back to the original subjects, where it was pointed out that we, in the spirit world, yearned for the privilege to come into this world to take on bodies, so that we might continue our program of progress and development; how an eternal marriage is part of that program; how shortsighted it would be for any girl in the Church who has come thus far, to deny herself further progress by failing to be married in the temple. Compare it with a journey. Why start out on the right road, then suddenly turn into a side road that does not lead to your destination? Why not stick to the main road?

In a few words, explain the meaning of a temple marriage in terms of mutual interests, mutual objectives. Explain how such a marriage opens the way to the children, who will bless your home, to their eternal glory. Such a marriage blesses you and all your posterity.

Stress the need for early teaching this subject in the home, before the girl reaches the marriageable age. Call attention to the disappointments and regrets that come to our young people who have rashly or unwisely forgotten the real, big purpose of their living. By previous assignment let a girl read the glorious blessings and promises made by the Lord to those who are married in the temple and then continue to live lives pleasing to the Lord. See Doc. and Cov. Sec. 132, verses 19-24.

August 26, 1936

Open Sunday

CHORISTERS and ORGANISTS

(Continued from page 229)

ister and organist brings a definite contribution, and from which he takes, in permanent written form, the total suggestions of all contributors. In this way the Union meeting session, itself, can be enriched and we, in the music department, can make an adequate contribution to the success of the inspiring new lesson enrichment plan.

MATERIAL FOR ORGANISTS

The following list of music contains selections suitable for preludes, sacramental music, etc. The best way to select music is to order it on approval and then go through each book in order to determine which material is most suitable. The selections published by Lorenz are easy, but there is a somewhat monotonous similarity in the arrangement of the numbers. These books, however, are useful and have given good service. The Classic and Modern Gems is a good volume and recommended. The vol-

ume by Murray also contains many useful selections arranged from the classics.

38 Voluntaires for Reed Organ, Schirmer Edition—\$1.00—all by one composer.

Classic and Modern Gems, Presser Edition—\$1.25—good.

The Organ, Molineux Edition—\$1.25—there are over 20 volumes in these containing good material, but the supply is limited.

39 Organ Preludes, Lorenz Edition—75c. Lorenz's Three Staff Organ Folio, Lorenz Edition—75c—for pipe organ.

The Organist No. 4, Lorenz Edition—50c. Lorenz' Church Pianist No. 1, Lorenz Edition—75c—sacred piano music.

The Organ Service Folio, Lorenz Edition—\$1.50.

100 Voluntaries Preludes-Interludes, Presser Edition—75c—classic style.

Murrays 100 Voluntaries, Church Edition—\$1.00—good.



GOSPEL DOCTRINE

**SUBJECT: TEACHINGS AND TESTIMONY OF
THE NEW TESTAMENT WRITERS**

**For Members of the Melchizedek Priesthood and Men
and Women Over 20 Years of Age, Not Otherwise
Assigned.**

**General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman;
Mark Austin, Herbert B. Maw.**

CONCERT RECITATION FOR AUGUST, 1936

(Job, Chapter 32, Verse 8)

**"But there is a spirit in Man: and the inspiration of the Almighty giveth them
understanding."**

A LESSON OF LIFE

Lesson 23. For August 2, 1936

This is another powerful lesson. To suggest that you start the class period by having a very good reader read from the Quarterly, the quotation from Tolstoi which begins under the subtitle, "*Rewards*" of *Indulgence and Avarice*, is to suggest a gloomy, but nevertheless a vivid and impressive beginning.

By all means, however, do not let this gloom prevail. Rather by contrast show the glory of spiritual growth as manifest in giving the things and purposes of the spiritual life dominance over the carnal appetites. The overcoming of selfishness, by giving; the development of sublime selfishness by devoting one's life, time, treasure and talent to the advancement and welfare of others—these are the manifestations of spirituality which you must give greatest prominence by your emphasis in the class discussion in order to realize the objective of this lesson.

The grandeur of the spiritual life is abundantly illustrated in the careers of such people as Jane Addams, Sir Wilfrid Grenfell, Abraham Lincoln; Joseph Smith and the other Presidents of the Church; ancient and modern apostles and even in the careers of humble and obscure people about us who devote themselves unselfishly to our physical, moral, cultural and spiritual well-being.

The joy which comes from forgetting ourselves, from losing ourselves in advancing a noble cause or in some unselfish service so far transcends the pleasure gained from the gratification of selfish desires, that the contrast is impressive.

Again the questions in the Quarterly, if purposefully assigned in advance, will help you develop this lesson effectively.

The outline below will unify the materials of the lesson from the teachings of the Beloved Apostle.

Introduction:

I. Purpose of man's earth life.

- a. To live abundantly.
- b. The perfecting of the individual. Free agency, the first essential in attaining perfection.

II. Relation of self-control to spiritual advancement.

- a. First commandment, subdue—conquer.
- b. Relation of the law of sacrifice to the overcoming of selfishness.
- c. Divine lessons in Jesus' Temptations.

III. John's emphasis of the principle of Overcoming.

- a. See Revelation 2:7, 17, 26; 3:5, 12, 21.
- b. In this he follows the admonition of the Master (John 16:33).

Objective: Strength of character, soul serenity, and eternal happiness come to him who is master of appetites, desires and passions.

BORN ANEW

Lesson 24. For August 9, 1936

A joy-bringing spiritual experience easily within reach of all who are diligent and faithful is the subject of this impressive lesson. The familiar first principles of the Gospel are here treated as living principles, vibrant with the energy of the abundant life.

One completes a reading of the lesson Quarterly persuaded that here a profound

spiritual truth, as invigorating as life-giving sunshine and pure air, is generously offered to mankind on terms of compliance with the laws and ordinances of the Gospel.

The more one reads the lesson Quarterly of this course, the more confirmed he is in the feeling that every one should read them, if he is to receive the fullest inspiration from the course.

Teachers can, therefore, perform a service which will be deeply appreciated by class members for a long time to come, if they will make ample provision for and give liberal encouragement to the reading of the Quarterly. The class period offers a good opportunity to build up the interest and eagerness of the members to that end.

One good practice is to assign to the very best reader in the class, the reading aloud to the class of carefully selected, choice passages from the lesson. In this lesson the section entitled "Four Essential Requirements for Entrance into the Spiritual Realm," is especially worthy of this treatment.

The verses by Dr. Babcock might also be read to the class with good effect.

Many are the testimonies which might be borne by members of the class about their own spiritual experiences with reference to the transforming power of the Holy Ghost. The questions in the Quarterly will be found to be thought-stimulating and impressive.

The lesson will be complete when all the author offers upon the subject has been enjoyed by members of the class either by their own reading or by hearing selected readings in the class and when the members have thereafter had some opportunity to enjoy the free flow of the spirit of their own testimonies.

The following outline is offered to give you a command of the parts of this lesson and to point to the goal toward which it leads. Note the *objective* and the *application*.

Text: *John 3:1-21.*

Objective: The things of God are known only by the spirit of God.

- I. True Life Dependent Upon the Subjection of Animal Tendencies and Instincts.
Jesus and Nicodemus.
- II. Four Fundamentals Essential to the Abundant Life.
 - a. Spiritual vision.
 - b. Born of the water.
 - c. Bestowal of the Holy Ghost. Companionship and guidance.
 - d. Total relinquishment and continued activity.
- III. Strength and noble aspirations.
Application: How the spirit of God may be obtained.

"IN THE BEGINNING"

Lesson 25. For August 16, 1936

Again there can be no adequate substitute for reading the lesson Quarterly as a means of getting the author's message upon this impressive subject, direct from him. Even when this is done before the class meets, there are parts which can with great profit be read again in the class.

Have the very best reader available read liberally from Wm. Wordsworth's "Ode on Intimations of Immortality," a portion of the fifth stanza of which is quoted at the beginning of this lesson in the Quarterly. The first, second, fifth, sixth, seventh and last stanzas at least should be read, if time is limited. This famous "Ode" will be found in any of the following: Any of the complete works of Wm. Wordsworth, "One Hundred and One Famous Poems," "The Le-Galliene Book of English and American Poetry," "The Standard Book of British and American Verse" and in virtually every large collection of English and American poetry.

Also have read selected parts of the Quarterly, at least, the section entitled "Gradation of Spiritual Intelligences." If this is read, without haste, deliberately, solemnly, impressively and you allow a moment or two of profound silence to follow immediately upon the conclusion of the reading, members of the class will be rendered temporarily speechless, lost in reverent contemplation of the profound meaning and of the majestic vision which this message offers.

After a moment or two of this silence is allowed for calm reflection, quietly and solemnly ask the members of the class to consider what a profound blessing it would be to their children, if they would accept in its fullness the view of the majesty of the immortal, eternal, human soul, which this lesson so clearly presents.

For the discussion period, lead members to answer the questions which appear at the end of the lesson in the Quarterly.

Have some one relate a parable of the Savior which illustrates the principle, "Unto every one which hath, shall be given." (Luke 19:11-28) And consider this in connection with Abraham 3:22-26. Pearl of Great Price.

The outline below clarifies the parts of the lesson and states the objective:

Text: *John 1:1-5.*

Introduction—Quotation from "Intimations of Immortality"—Wordsworth.

- I. Significance of phrase, "In the beginning."

a. Pre-existence.

b. Effect upon John.

As shown in his frequent references.

- II. Jesus Born into Mortality.
 - a. Significance as to pre-existence.
 - b. Application to man generally.
- III. Man's Diverse Conditions Explained.
 - a. Gradation of intelligences.
 - b. Testimony of Abraham.

Objective: Though man is an eternal being, his progress in any probation depends upon his own choice and efforts.

UNIVERSAL PRINCIPLES

Lesson 26. For two Sundays,
August 23 and August 30, 1936

"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,—
No higher than the soul is high
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—
The sky will cave in on him by and by."

—Edna St. Vincent Millay.

In this quaint poetic form a delightful modern poetess expresses the theme of our lessons for two Sundays.

Life is as rich, full and deep as we make it. If it is narrow, crushing, small, we must look to ourselves and our ways of living. "As he thinketh in his heart, so is he." (See *Proverbs* 23:6-7)

The profoundly important principle of the power of thought over human action is the subject to be stressed in these lessons. Divide the subject in two parts and devote one Sunday to each part.

For Sunday, August 23, 1936

The first part, with illustrations of the principle, makes the subject of the lesson for August 23, 1936. The following outline of this part is offered to suggest scope and emphasis:

Subject: *Universal Principles.*

Text: *I John.*

- I. The Relation of Doctrine to Conduct.
 - "As a man thinketh in his heart, so he is."
- II. The True Test of Testimony.
 - a. Consistency in belief and acts.
 - b. John's philosophy.
- III. On Cherishing Ill-Will and Animosity.
 - a. Love and truth bring freedom.
 - b. Hate, ill-will inhibit.

Objective: Noble thoughts and feelings lead to noble acts, and promote health and happiness; evil passions undermine one physically, morally and spiritually.

Excellent illustrations are available. See Matthew 5, verses 21-37. Here Jesus expanded the principles underlying the Ten Commandments by showing that the act or acts which constituted violations of these great laws were the mere results of the true cause, namely the thoughts or desires which prompted the act. He went behind and beyond the act and condemned the thought or desire from which the act sprang, as the source of the harm or sin.

Modern law is patterned after similar thinking. In crimes and certain private wrongs, proof of the act which caused injury to another or the violation of law is not sufficient. The *motive* which prompted the act must be established before a complete judgment of guilt can be formed.

The great importance of the power of thought and belief upon our actions is well stated by two modern psychologists. One, D. W. LaRue, in his book *Mental Hygiene*, published by The Macmillan Co., says, "Large minded religious permits to gratify every legitimate desire, and it supports us, under shock, as nothing else can. It helps one to establish a strong mental constitution, to maintain a self-assured, high-level integration, and to practice the personality he wishes to be. . . . The religious type of character, serene, fearless, loving, patient, self-confident, but not self-seeking, free from consuming emotions, loyal to the good, is the type, other things being equal, best adapted to maintain mental health."

The other is Dr. Henry C. Link, whose book, *The Return to Religion*, also published by Macmillan Company is an impressive testimonial to the power of religion in shaping happy and successful human lives. This testimony is particularly valuable because the author, though he began his career as a faithful church man, became an agnostic, but later discovered that in his scientific treatment of many people he was applying principles of religion. He says, "A great variety of incidents like this gradually forced me to realize that the findings of psychology in respect to personality and happiness were largely a rediscovery of old religious truths."

In another place he says, "The mind coupled to religion, is a stronger mind."

In a chapter on "Sunday School" he says, "From a psychological as well as from a common-sense point of view, the greatest source of help is religion." "There is no rational substitute for the supernatural power which the unquestioned belief in a Divine Being and a divine moral order confers." "Religion is the only unifying and ever-present force which can help to solve the inevitable moral and intellectual conflicts of parents, children and society at large. In a

world of change and rebellion to authority, God is the only fixed point." "The child upon whom the existence of God, as a supreme arbiter of good and evil, has been impressed early in life, has already acquired the basic motive in developing good habits."

The book is full of just such emphatic statements. It is one of the most emphatic tributes to the power and value of religion in promoting human happiness that have been published in many a year. A condensation of it appears in the June, 1936, issue of *The Readers Digest*, and an editorial comment in the May issue of *The Instructor*, titled "It All Comes Back to God."

So for the first class period stress the objective stated above using these quotations and illustrations or others like them.

For Sunday, August 30, 1936

For the second class period, August 30, 1936, apply the same principle specifically to distinctly Latter-day Saint beliefs and practices. For example: How is one's conduct influenced by the practice of prayer? This subject can be profitably discussed under these heads: (1) Praying is an expression of faith; (2) a manifestation of belief in God; (3) of a desire to live righteously. Explain the statement credited to Brigham Young: "Sin prevents prayer; prayer prevents sin."

Another distinctly Latter-day Saint belief and practice and its influence upon human conduct: Marriage for time and eternity. Discuss.

Describe the kind of life one must necessarily live who sincerely believes that he is a son of God. What attributes of Deity would he possess to the degree that it is possible for a human being to possess them?

Likewise, what kind of person would one become, who earnestly and conscientiously strove to do what he thought Jesus Christ would do? (See below—"The Kind of Thing Jesus Christ Would Do.")

What should be the effect upon the conduct of a man, of the belief that Joseph Smith is a prophet of God?

Why is Mormonism such a powerful factor for happiness? What opportunities does the Church offer for living the abundant life? Name some principles of the Gospel which promote mental health.

"The Kind of Thing Jesus Christ Would Do"

"There is one vivid picture from my life in India which I should like to paint here. One Sunday night a young Indian graduate, on whose forehead were painted the symbols of a heathen god, came to tell me that he had decided to become a Christian. As we talked in the moonlight in my garden at Madras, it came out that he was a keen student of the Gospels, and had been captivated by Christ. I discovered that for some time he had been gathering little out-cast children on to his veranda and teaching them their letters. When I asked him why he did this, since it involved the breaking of his caste rules, his reply was as simple as it was sublime: 'I thought it was the kind of thing Jesus Christ would do.' I discovered also that in an important examination, when pens would not go round and a man next to him was writing in pencil with the risk of having his papers disqualified, this man lent him his fountain pen and himself took the pencil. His reason was the same: 'I thought it was the kind of thing Jesus Christ would have done.' I asked him the question any one would have asked: 'If you have studied the Gospels, and been so attracted to Christ and so caught his spirit, why did you not become a Christian before?' I shall never forget his answer, 'I am attracted,' he said, 'but Christ demands the carrying of a cross and absolute surrender, and I would not become a Christian before because I wasn't prepared to go all the way.' We stood there in my garden, I with the collar that symbolizes the Christian ministry, and he with his forehead painted with the marks of a heathen god, but I knew who was the better Christian of the two, and it wasn't I."—From Leslie D. Weatherhead, *Jesus and Ourselves*.

FRAGRANCE

The rose's ardent blush and smile
Is June time's scented sacrament
That hallows Life's long dreary mile
With Beauty's holy revelation.

The Spirit's inner light and glow
Is the Soul's sainted sentiment
That exalts yearning hearts that know
Truth's ineffable revelation.

—Nephi Jensen.

MISSIONARY TRAINING



COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;
Carl F. Eyring

LESSONS FOR AUGUST

CONCERT RECITATION

(I Cor. 2:11)

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

ARCHEOLOGY OF THE WESTERN CONTINENT

Lesson 26. For August 2, 1936

Texts: *Articles of Faith*, Talmage, pp. 283-295, and Appendix 15.

Objective: The tendency of external proof of the authenticity of the Book of Mormon furnished by American antiquities becomes strong when united with the testimony of witnesses and the evidences furnished by the book itself. Such external evidences do not alone furnish absolute proofs of the claims of the Book of Mormon.

Suggested Material Outline:

I. External Evidences Furnished by American Antiquities.

External evidences may be listed as follows: "1. Beyond question the ruined cities and temples and other monuments of antiquity, found in many parts of America, furnish the most positive evidence that in ancient times the western world was occupied by great and civilized races of men—conditions that are described in the *Book of Mormon*. 2. The monuments of this civilization are found where the *Book of Mormon* requires them to be located. 3. The monumental evidence is to the effect that successive civilizations have existed in America in ancient times; and the older civilization has left the most enduring monuments—a condition required by the *Book of Mormon* accounting of things. 4. The chief center of this ancient American civilization, and its oldest and most enduring monuments, are in Central America, where the *Book of Mormon* locates its oldest race of people, and where civilization longest prevailed; and

it is also the center from which civilization, beyond question, extended northward into Mexico, and into the Mississippi and Ohio valleys—another thing required by the *Book of Mormon* accounting for things. 5. The evidence exists that these ancient civilizations were overthrown, and were succeeded by a period of barbarism, in which condition, for the most part, the inhabitants of the western hemisphere were found when America was discovered by Europeans in the fifteenth century."

"It is not insisted upon that the evidences which American antiquities afford are absolute proofs of the claims of the *Book of Mormon*. Mormon writers go no further than to say that there is a tendency of external proof in them; and when this tendency of proof is united with the positive, direct external testimony which God has provided in those witnesses that he himself has ordained to establish the truth of the *Book of Mormon*, the three witnesses and the eight, this tendency of proof becomes very strong, and is worthy of most serious attention on the part of those who would investigate the claims of this American volume of scripture, the *Book of Mormon*." (*Comprehensive History of the Church*, Roberts, Vol. I, pp. 173-175)

II. The American Aborigines.

According to American archeologists civilization in America can be divided into three general sub-divisions: First, the Archaic, representing the people that date back to the indefinite past, perhaps a few thousand years B. C. These, in turn, were replaced by what we call the Toltec-Mayan civilization, who seem to have appeared on the horizon somewhere near five or six hundred years B. C., and reigned supreme down to five or six hundred years A. D. From the sixth or seventh century to the eleventh or twelfth century A. D., the light of learning seemed to have burned low in America. About the twelfth century, however, a new group of people, the modern Aztecs, moved southward, and occupied the re-

gion that had been allowed to fall into decay and ruin by the Toltec-Mayan peoples. The Moundbuilders of our Mississippi valley and Eastern states are likely to be correlated with the Toltec-Mayan peoples, and perhaps the pre-Basketmakers of this Western area are to be correlated with the same peoples.

Archeologists, just because they designate the American Indian as a Mongol, would not wish to infer that America might not have been in contact with other peoples. Certain traits found among Indians of the northern part of South America and Central America have led many investigators to suggest that America might well have been contacted at some time by Mediterranean peoples. Again, the culture of our Polynesian Islands and the Easter Island group bear much resemblance to the culture of Central America and the northern part of South America. Some modern archeologists have been free to suggest that food plants and part of the culture of the Polynesian group might well be explained by postulating on ancient contact with the islands from America. (If available see *The Great Migration*, by Lee)

III. The *Book of Mormon* is Probably Not the Record of all Ancient American Peoples.

It would be expecting too much of this record to suppose that it represents a history of all the peoples in the western hemisphere. It seems reasonable to conclude that the *Book of Mormon* is an account of only certain peoples which lived in ancient America, and must not be considered a complete record of all the peoples of the western hemisphere.

Suggested Method Outline:

- I. The subject, "External Evidences Furnished by American Antiquity," might be assigned as a talk to one of the class members. This member should make clear that the external evidences now extant do not alone furnish absolute proofs of the claims of the *Book of Mormon*. Let him also impress the class that the book itself is its greatest vindicator, and that its authenticity is best established by searching for the values therein found. To such Moroni speaks. (Moroni 10:1-5)
- II. "The American Aborigines," could form the basis of an illustrated talk by the teacher. Lantern slides or photographs of the Toltec-Mayan ruins are to be found in many communities. The teacher will get an accurate, yet popular, account of the finding of such ruins in

the book, "People of the Serpent," by Edward H. Thompson. (Houghton-Mifflin Co.)

Assignment: Following the suggestion of the outline of the next lesson, "Revelation and Inspiration," you will wish to assign to class members topics: "Inspiration" and "Revelation." You may wish to plan for a "cottage meeting" type of class period as suggested.

Two and One-half Minute Talks for August: If your class is given opportunity such a talk could be presented on the subject, "Inspiration." (See Lesson 27)

Teacher's Closing Minute: The teacher might close as follows: "We have studied the Bible and the *Book of Mormon*, and in them we have found the truths of the Gospel by which we hope to live. Let us repeat the eighth and ninth articles of faith."

REVELATION AND INSPIRATION

Lesson 27. For August 9, 1936

Texts: *Articles of Faith*, Talmage, pp. 296-307 and Appendix 16; *Sunday Night Talks*, Talmage, pp. 308-318; *Discourses of Brigham Young*, Widtsoe, pp. 61-62.

Objective: "Harken! The Lord has spoken. is speaking and yet shall speak." Talmage.

Suggested Material Outline:

I. Inspiration.

By means of the spirit of God "every man is enlightened, the wicked as well as the good, the intelligent and the ignorant, the high and the low, each in accordance with his capacity to receive the light." (*Gospel Doctrine*, Joseph F. Smith, p. 75) Such enlightenment, whether properly attributed to its source or not, is inspiration and is often not accompanied by a religious experience. "Every worthwhile invention, every discovery through which mankind has been benefited, though brought about by human agency, is nevertheless the result of divine inspiration and aid; and whether the inventor or discoverer acknowledges this inspiration and gives reverent thanks and praise to its author, the fact remains." (*Sunday Night Talks*, Talmage, page 317)

II. Revelation.

a. For Personal Benefit. As has been emphasized in previous lessons, those who have been worthily baptized are eligible to receive as a gift an intimate companionship of the Holy Ghost. If such a person, under the driving power of faith and repentance and through genuine worship,

invites and actually receives this sacred association, he may expect to receive the revelation of the mind and will of God for his own personal good and the good of his immediate associates. Undoubtedly the requirements for such a heavenly communion are so exacting that even most of the worthily baptized fail to obtain more than that which may be classed as inspiration.

- b. For the benefit of the Church. The Priesthood, the men called to serve in the various capacities of the Church, may receive revelations to guide them in their respective callings if they truly worship in spirit and in truth. Many receive nothing more than inspiration because they do not care to put forth the proper effort in terms of faith and a broken heart and a contrite spirit. Yet each in his station may receive help for the work at hand. Revelations for the Church as a whole come through the Prophets, Seers, and Revelators who are sustained by the body of the Church as General Authorities. In this connection read *Doctrine and Covenants*, 68:4.

Many of us do not seek either inspiration or revelation because if we received it we would not want the responsibility of living in accordance therewith. How many of us would accept the calling of Joseph Smith and suffer what he suffered?

- c. The Nature of Revelation. Revelation as it comes to the average person may be described as follows: It results from a desire to know and to understand some problem. For example, Joseph Smith wished to know which of the churches was right. Next, one must study the problem out in his own mind; then, through genuine worship he must ask God with unwavering faith if the proposed solution is right. If it is right God will cause the bosom to burn within one and a feeling of assurance will come. If the solution is not right, stupor of thought and feelings will result. (Consult *Doctrine and Covenants*, Section 9) In such an experience one must make sure that wishful thinking, motivated by personal desires and even selfishness, is not confused with this sacred experience. Revelation comes only to those with honest and balanced minds and pure and contrite hearts. A certain few, the prophets, have experiences which transcend this type of revelation.

- III. One is not Deprived of his Agency or Individuality When he Receives a Revelation.

When a man receives a revelation from God he does not serve simply as a machine writing down words which are dictated to him, but rather his understanding is expanded, the powers of his intellect are enhanced, and he writes down in his best language and from the background of his experience the things which he knows God would have him say. "Where the Spirit of the Lord is, there is liberty." (II Cor. 3:17)

Suggested Method Outline:

I, II, and III. This whole lesson might be presented in the form of a "cottage meeting" with a program as follows:

Opening song: "We Thank Thee O God for a Prophet."

Prayer: By a previously notified member.

Second Song: "The Spirit of God Like a Fire is Burning."

Talks: "Inspiration" and "Revelation" by two members of the class.

Remarks by the Teacher: He might explain that a person is not deprived of his agency or individuality when he receives a revelation. He might also say a few words carrying the answers to the questions listed below. He should then suggest that members give very brief accounts of how they have been inspired, or if any one wishes, an account of some revelation to the class member or some one else.

Remarks and testimonies of members.

Closing song and prayer if desired.

If a regular type of class is conducted, the teacher might ask these questions after the three talks are presented:

Why do most of us never rise above inspiration as we seek help from God?

Why is the having of an *honest mind* and a *pure heart* so important when one claims a certain experience as a revelation?

Might the emotions associated with personal and even selfish desires be interpreted as "a burning within you"? Explain.

What are the exacting requirements one must meet before a revelation may even be expected?

What do you think of the statement: "A revelation is God's message in a prophet's language"?

Assignment: As an application of this lesson encourage each member to try to receive more help from God. Remind each that he must pay the price in proper attitude and good works; caution each against assuming that so-called "hunches" are always inspiration; encourage each to be critical of those who claim revelation, but who do not meet God's exacting specifications; and build faith in the revelations of those of the Priesthood who meet these requirements. Next

Sunday's lesson as outlined calls for the participation of a large group of members—twelve in all. This outline will need to be consulted before an assignment is made.

Teacher's Closing Minute: As a closing remark the teacher might say: "Let us make use of the help which God offers us through inspiration and through ancient and modern revelation. Please repeat the ninth article of faith."

LATTER-DAY REVELATION

Lesson 28. For August 16, 1936

Texts: *Articles of Faith*, Talmage, pp. 302-313; *Doctrine and Covenants*.

Objective: No scripture should be closed to the entrance of current revelation.

Suggested Material Outline:

I. Revelation of the New Dispensation.

a. Current revelation necessary. We believe that God is creating, maintaining, and sustaining the world. Since his creations, especially as they pertain to human society, are not over, then certainly he would wish to keep in touch with his children. He has said: "The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples," thus indicating the importance of man in the whole scheme of things. Then too, since man belongs to the great society of Intelligences of which God is the greatest, success could not come to that society without continuous inter-communication. How happy we should be that we have men authorized and qualified to receive for our group—members in the Church of Jesus Christ—the will of the Lord. There is a great privilege and a grave responsibility.

b. Latter-day revelation received in response to a desire to know. Revelations are given upon a desire to know. "For instance, the Lord revealed himself and his Son Jesus Christ to the Prophet Joseph in answer to the latter's earnest prayer to know the truth respecting the various religions; Moroni came three years later in response to the young Prophet's earnest prayer to know his standing before the Lord; nearly all the revelations to individuals in the church were given in answer to the inquiry of these men to know their duty in respect of the work of the Lord then coming forth. And so throughout with nearly all the revelations." (*A Comprehensive History*

of the Church, Roberts, Vol. I, p. 379)

II. The Doctrine and Covenants.

a. The members accepted it as the "doctrine and covenants of their faith." A committee appointed Sept. 24, 1834, and consisting of Joseph Smith, Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams arranged "the items of the doctrine of Jesus Christ for the government of the Church." The book compiled was accepted at a general assembly of the Church at Kirtland, Aug. 17, 1835. The preface of the first edition carries among others this statement by the committee: "There may be an aversion in the minds of some against receiving anything purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly the more intelligibly they can present it the better. It does not make a principle untrue to print it, neither does it make it true not to print it." And we may add that the converse is also true. This statement seems to carry the implication that a book of printed revelations might become a "sealed book," not giving entrance to current revelations. Such a condition would be opposed to the wishes of the Prophet.

b. A sample of the book's contents. As a sample of the many truths contained in this modern scripture consider the following:

1. Revelation of the moral law of the gospel. (Section 42)
2. Obedience to the law of the land. (Section 58)
3. Revelation and prophecy on war. (Section 87)
4. The word of wisdom. (Section 89)
5. A revelation of great aphorisms. (Section 93:21-38)
6. A revelation on Priesthood. (Section 107)
7. A revelation on tithing. (Section 119)
8. God's moral government. (Section 121:34-46)
9. Poetic utterances. (Section 76:1-6; Section 84:98-102)
10. A vision. (Section 76)

Suggested Method Outline:

I. After introducing the subject, "Revelation of the New Dispensation," such questions as these might be asked: Some claim that the statement of John in *Revelation* 22:18-19 opposes the idea of current revelation. How would you justify modern revelation in the light

of this passage of scripture? (See *Articles of Faith*, page 305) How do you account for the fact that most of the latter-day revelations were received in response to a desire to know? Under what conditions do you think current revelations will be received by our present Prophet and President?

- II. The subject, "The Doctrine and Covenants," might be presented by members of the class as follows: (a) One member will make a brief statement of the acceptance of this book as the "doctrine and covenants" of the faith of the members. (b) Ten members, or fewer if the teacher thinks the program is too long, will be selected to present the items listed as a sample of the book's contents. Let each presentation consist in the main of scripture reading—scripture passages selected and composed by the member as he studies carefully the subject matter assigned. Urge against making the passages so short as to obscure their true setting. If well prepared this symposium on the *Doctrine and Covenants* will vividly demonstrate the exalted and comprehensive character of this modern scripture.

Assignment: The presentation of the lesson as outlined will have stimulated a rather large group to read certain parts of the *Doctrine and Covenants*. As a general assignment urge all to read during the week Sections 107 and 76. Following the outline of the next lesson, "Dispersion of Israel," assign one member to the topic: "Origin and Dispersion of Israel" and four members to the subject, "Dispersion of Israel Foretold." The outline gives the details of this assignment.

Teacher's Closing Minute: The teacher might close with these words: "Our lesson today may best be summarized by repeating the concert recitation for August, and the ninth article of faith. Please repeat."

DISPERSION OF ISRAEL

Lesson 29. For August 23, 1936

Texts: *Articles of Faith*, Talmage, pp. 314-327; *Sunday Night Talks*, Talmage, pp. 319-328.

Objective: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:9)

Suggested Material Outline:

I. Origin and Dispersion of Israel.

- a. Origin. "Now the Lord said unto me: Abraham, get thee out of thy country, and from thy kindred, and

from thy father's house, unto the land I shall show thee. Therefore, I left the land of Ur, of Chaldees, to go to the land of Canaan." (*Book of Abraham* 2:3-4) Abraham, his son Isaac, and grandson Jacob were each given the promise: "in thee shall all families of the earth be blessed." And to Jacob came a change of name. We read: "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name." (*Gen.* 35:10) Thus the posterity of Abraham through Isaac and Jacob are the Children of Israel.

- b. Dispersion. After first the bondage in Egypt and then the conquest of Canaan, the Children of Israel were united into a great kingdom under David and Solomon. But with the death of Solomon, the dispersion set in. First, the kingdom was divided with approximately ten tribes forming the kingdom of Israel in the north, and the kingdom of Judah, the so-called Jews, in the south. The kingdom of Israel was subdued by the Assyrians about 721 B. C. and dispersed so completely as to be known as the Lost Tribes. In about 588 B. C. the Jews were taken captive into Babylon where they remained in exile for nearly seventy years, when they were permitted to return to Jerusalem. They never again became a truly independent people, and finally Jerusalem was destroyed 71 A. D.

II. Dispersion of Israel Foretold.

Here are a few samples of how the dispersion was foretold:

"The Lord shall scatter thee among all people, from one end of the earth even unto the other." (*Deut.* 28:64)

"I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (*Amos* 9:9)

"And I will sow them among the people; and they shall remember me in far countries." (*Zech.* 10:9)

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." (*Luke* 21:24)

Also *1 Nephi* 13:39.

III. Why the Children of Israel are Beloved of the Lord.

We are certain that the Lord is a God of Love, showing love to all his children. The special promises made

to Israel we may be sure were just and represented no undue favoritism. The Children of Israel were beloved because, of all God's children, they knew and understood him best. Through them and by them the true character of God has been revealed to men. They worshiped the true Jehovah while all the rest of the world was pagan. It must not be forgotten that Jesus, the Son of God, came out of this religious race of people—a people that through the ages have never lost faith in the promises made to their fathers.

Suggested Method Outline:

- I. It is suggested that the topic, "Origin and Dispersion of Israel," be presented as a short talk by a class member. This presentation should be confined to the historical aspect of the Dispersion, the prophetic aspect being treated afterward. Facts will be found in the texts.
- II. The subject, "Dispersion of Israel Foretold," might be presented as a symposium of scripture reading. For example, one member might be assigned to the scripture found in the Pentateuch—the five books of Moses, another to the Old Testament Prophets, another to the New Testament writings, and another to the *Book of Mormon*. References will be found in the texts. Do not

make passages so short as to hide the true meaning.

- III. After introducing the topic, "Why the Children of Israel are Beloved of the Lord," these questions might be asked:

Of what benefit to the world has the Dispersion been?

In what specific ways have you been benefited by the children of Abraham?

Why do you think the Children of Israel were scattered?

Assignment: To encourage a further reading of the *Doctrine and Covenants*, which was a part of last week's assignment, it is suggested that the members be encouraged to read *Doctrine and Covenants*, 133:26-34. This will serve as a background for next Sunday's lesson. As a special assignment ask a member to prepare a scripture reading on, "A Gathering Foretold," and another member a talk on the subject, "Evidences of a Gathering." Help will be found in the texts and in the outline of next Sunday's lesson, "Gathering of Israel."

Teacher's Closing Minute: The teacher might close with this statement: "Even though the Lord has sifted the house of Israel among all nations, they are being gathered again. Let us repeat the tenth article of faith."

Fifth Sunday, August 30, 1936

Open Sunday

ALCOHOL—AN ENEMY WITHOUT HONOR

Raymond M. Veh, in Union Signal

Most people are willing to take defeat when bested by a fair opponent, but it is not possible to admit defeat from an unfair opponent. An opponent without honor is alcohol. It is the "wolf in sheep's clothing."

It asks admittance to the American scene by returning in the form of 3.2 per cent beer. Then almost at once it sweeps in with wines, ales, whiskies, and all manner of hard liquors.

It tempts vivacious young women and handsome young men to start with the cocktail, to be "good sports," and then kills their dreams and ambitions of being strong athletes, well educated leaders and beautiful home makers.

It seizes, like an octopus, capable business men and skilled workers who believe they can "let it alone when they want to," but find one day that the brain and entire nervous system is so affected that they must have their drink regardless of the responsibilities which are theirs.

It enters the happy family, stirring parents to seek, for their alcohol-dulled minds, stronger and fiercer emotional satisfactions; to forget their problems instead of solving them; to bury their sorrows, instead of resolving to be worthy of the divine impulses God has planted within them.

Alcohol is an enemy without honor. Christians can never expect to have fair battle with it. Only ceaseless vigilance and endless warfare will insure victory over it.



GOSPEL MESSAGES



COURSE C—"THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

CONCERT RECITATION FOR AUGUST, 1936

(Fourth Nephi, Chapter 1, Verse 3)

"And they had all things in common among them; therefore, there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

LESSONS FOR AUGUST, 1936

THE CHURCH AND THE KINGDOM OF GOD

Lesson 23. For August 2, 1936

Text: The Quarterly, No. 23.

Objective: To make a distinction between the Church, which is an institution serving as a means to an end, and the Kingdom of God, which is the realization of Jesus' ideal of personal and social life.

References for Further Reading: *Improvement Era*, June, 1933; Widtsoe, *Discourses of Brigham Young*, Chapter 39; Scott, Ernest F., *The Kingdom of God*; Talmage, *Articles of Faith*, 376.

The quotation from the *Improvement Era* for June, 1933, as presented in Lesson 23, presents a distinction between the Church and the Kingdom of God. The student should be made to see that the one is the institution set up to assist in achieving the other. The Church is indispensable to the plan of salvation but membership in it is not necessarily a measure of progress toward personal realization of Jesus' ideal.

- I. What did Jesus mean when he said:
 - a. "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you." (Luke 17:20-21.)
 - b. "My Kingdom is not of this world." (John 18:36.)
- II. Consider at least three Kingdom of God parables given by Jesus: Suggestions,
 - a. Parable of the Sower, (Matt. 13:1-23). It teaches that just as the harvest depends upon the kind of soil into which the seed is planted so the teachings of Jesus will yield its fruits of character—depending upon the heart and mind of the individual who hears it.
 - b. Parable of the Seed Growing Secretly (Mark 4: 26-29). This parable teaches that the labor

of those who seek to promote the Kingdom, often performed in the face of discouragement, will not be lost, but, as a seed grows of itself, will slowly, but surely, prove fruitful.

- c. Other Kingdom of God Parables:
 - The Tares (Matt. 13:24).
 - The Mustard Seed (Matt. 4:32).
 - The Leaven (Luke 13:20-21).
 - Hidden Treasure (Matt. 13:44).
 - Pearl of Great Price (Matt. 13:45).
 - The Net (Matt. 13:47).

III. Contrast the Jewish Conception of the looked for Kingdom and the Kingdom which Jesus announced "is at hand." (See Text.)

IV. How did the rich young man fail in entering into the Kingdom of God? (Matt. 19:16-21.) Why did Jesus emphasize the difficulty of the rich in entering? (Matt. 19:23-24.)

V. In what way does the Church of Jesus Christ of Latter-day Saints promote the Kingdom of God?

- a. Through its organization.
- b. Through its teachings.
- c. Through its ordinances.

VI. Show how the individual, in the last analysis, is the determining factor in the establishment of the Kingdom of God. Discuss: "God lives for us as we are willing to let Him enter in."

VII. What three classes are people divided into with respect to the Kingdom of God? (See *Era* article for July, 1933, concluding the material quoted in Lesson 23.)

"Men take the pure ideals of their souls
And lock them fast away
And little dream that things so beautiful
Are fit for every day.
So Counterfeits pass current in their lives
And stones they use for bread.
And starvingly and fearfully they walk

Through life among the dead.
Though never yet was pure ideal
Too fair for them to make their real."

THE PROBLEM OF TEMPORAL SALVATION

Lesson 24. For August 9, 1936

Text: The Quarterly, No. 24.

Objective: To show that the temporal needs of man are a vital concern of the Church which seeks to promote his salvation.

Reference for further reading: Widtsoe, *Discourses of Brigham Young*, Chapter 20; *Doctrine and Covenants*, Section 42; Talmage, *Vitality of Mormonism*, Chapter 57; Evans, *Heart of Mormonism*, Chapter 33.

- I. Jesus was deeply concerned about human welfare here on earth. His teachings were primarily directed toward effecting better and happier living conditions. He labored constantly to relieve distress and ward off discouragement. The beatitudes, which are placed as an introduction to His famous Sermon on the Mount, list qualities which make for character, influence, and happiness here among one's fellows. "I am come that they might have life and that they might have it more abundantly." (John 10:10.)
- II. Compare the above statement with the following from the *Book of Mormon*, "Men are that they might have joy." (II Nephi 2:25.) Can you think of anything which contributes to joy more than health? The more complete the health of the individual, physically, mentally, and spiritually, the greater his joy.
- III. Health is closely associated with environment. Where poverty, injustice, and spiritual darkness are, unhealthy conditions result. Wherever society overcomes these, and similar evils, health is the result and joy its accompaniment.
- IV. Consider the following statement from Joseph F. Smith: "It has always been a cardinal teaching of the Latter-day Saints that a religion that has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually and exalt them in the life to come."
- V. Show that, with reference to foregoing statements, even temporal affairs assume a spiritual aspect and give greater joy as they are linked with the spiritual.
"In the mind of God there is no such thing as dividing spiritual from temporal, or temporal from spiritual; for

they are one in the Lord. . . . The brethren have been talking about temporal things. We cannot talk about spiritual things without connecting with them temporal things, neither can we talk about temporal things without connecting spiritual things with them.—They are 'inseparably connected.' (Discourses of Brigham Young, p. 20.)

- VI. Religion, then, should be concerned with community molding. The United Order as presented by Joseph Smith, came in response to a recognition of that need. The objective was relative equality in material things, but was conditioned on individual industry. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doctrine and Covenants 42:42. See also Brigham Young's comment on the same: Doc. and Cov. Commentary, p. 295. Also Doctrine and Covenants 68:33.)
- VII. The principles underlying the United Order are briefly: (See Doctrine and Covenants, Sec. 42, etc.)
 1. The earth is the Lord's.
 2. Man is but a steward in his possessions.
 3. Surplus property (beyond reasonable needs) belongs to the common storehouse.
 4. Bishop to apportion surplus according to:
 - a. Family.
 - b. Circumstances.
 - c. Wants and needs.
- VIII. History of the Order: Persecution and expulsion of the Saints from Ohio and Missouri left the United Order "an unfinished experiment."
- IX. What evils in our social and economic life today might be remedied through application of the principles of the United Order? See Talmage's "The Vitality of Mormonism," page 210.
- X. Joseph Smith's plans for the establishment of Zion in Jackson County, Mo. contemplated the actual building of a new social order. Note Brigham Young's comment with reference to building a new social order: "The work of building up Zion is in every sense a practical work; it is not a mere theory. A theoretical religion amounts to very little real good or advantage to any person. To possess an inheritance in Zion . . . only in imagination, would be the same as having no inheritance at all. It is necessary to get a deed to it, to make an inheritance practical, substantial and profitable. Then let us not rest contented with a mere theoretical religion,

but let it be practical, self-purifying and self-sustaining, keeping the love of God within us, walking by every precept, by every law, and by every word that is given to lead us." ("Discourses of Brigham Young," page 19.)

THE CHURCH REVENUE SYSTEM

Lesson 25. For August 16, 1936

Text: The Quarterly, No. 25.

Objective: *The law of tithing is a wise measure in its effects upon the individual and the Church, and carries its own reward through the promotion of the Kingdom of God with all of its blessings.*

References for further reading: Widdsoe, *Discourses of Brigham Young*, 269-276; *Doctrine and Covenants*, Section 119; Roberts, *A Comprehensive History of the Church*, I, 444-445.

- I. The problem of finance has always been difficult for churches—particularly the Christian Protestant Churches. Worthy Christian endeavor has been handicapped for lack of funds. One of the elements of vitality in Mormonism is its system of finance. The tithing system is efficient in providing operating funds as well as *wholesome* in effect upon its membership.
- II. History: It will be recalled that the Saints were forced to abandon the United Order due partly to conditions beyond their control, and partly to their own shortcomings. In 1838, however, at Far West, Missouri, a revelation was given to Joseph Smith answering his inquiry relative to what part of the properties of his people should be devoted to the Lord's work. The reply is found in Section 119 of the *Doctrine and Covenants*. (See also Biblical references for ancient practice.)
- III. The good effects of tithing are at least three-fold: *First*, it is the means of carrying forward the numerous church activities. The Annual Report for 1934 shows the following distribution of Church tithes:

Stake and Wd. purposes.....	\$1,033,647.00
Education	459,580.00
Temple Maintenance	151,539.00
Charities	158,149.00
Missionary activities.....	593,459.00
Total	\$2,396,377.00

Second: It keeps alive a spirit of group responsibility. It heightens the sense of being identified with a great institution or cause. Sacrifice of self

to any cause always heightens interest in it.

Third: It has a salutary effect upon the individual members by curbing selfishness. Any practice which prevents man becoming completely lost in self, and devoted to selfish interests, is a saving element in that man's life. Tithing does just that—it helps to curb the spirit of selfishness which withers the noblest qualities of his being.

IV. Giving one-tenth of Self to God through service to our fellows. Consider the following from Brigham Young. After acknowledging his very creation to God he says, "He requires one-tenth part of my brain, heart, nerve, muscle, sinew, flesh, love, and my whole system, for the building of temples, for the ministry, for sustaining missionaries and missionaries' families, for feeding the poor, the aged, the halt and blind, and for gathering them home from the nations and taking care of them after they are gathered. He has said, *'My son, devote one-tenth of yourself to the good and wholesome work of taking care of your fellow-beings, preaching the gospel, bringing people into the Kingdom; lay your plans to take care of those who cannot take care of themselves; direct the labors of those who are able to labor; and one-tenth part is all-sufficient if it is devoted properly, carefully and judiciously for the advancement of My Kingdom on the earth.'*" (*Discourses of Brigham Young*, p. 272.)

- V. Tithing brings its own reward. Latter-day Saints do not pay tithing in the primitive sense of bribing Deity for material reward but are confident in the promise of God that blessings will follow tithing. Brigham Young said pertinently:

"We are not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour, our wine and our oil, our cattle, and all there is on this earth that we have in our possession is the Lord's and He requires one-tenth of this for the building up of His Kingdom. Whether we have much or little one-tenth should be paid in for tithing. . . . What object have I in saying to the Latter-day Saints, do this, that, or the other? It is for my own benefit; it is for your benefit; it is for my own wealth and happiness, and for your wealth and happiness that we pay tithing and render obedience to any requirement of the Kingdom. We can not add anything to the Lord by doing these things. Tell about

making sacrifices for the Kingdom of Heaven! . . . I would not give the ashes of a rye straw for the man who feels that he is making sacrifice for God. We are doing this for our own happiness, welfare and exaltation, and for nobody else's. This is a fact, and what we do we do for the salvation of the inhabitants of the earth, not for the salvation of the heavens, the angels, or the Gods."

THE CHURCH'S WELFARE PROGRAM

Lesson 26. For August 23, 1936

Text: Lesson 26.

Objective: To show that the Church, through its welfare work expresses the Christian ideal of serving God through service to fellow men.

References for further reading: Harris and Butt, *Fruits of Mormonism*, Chapter 8; Widtsoe, *Discourses of Brigham Young*, 678-681; *Annual Conference Report*, 1935, page 3.

- I. The only avenue by which man can serve God leads through service to His children. Consider parable of the judgment (*Matt. 25:31-46*): "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Verse 40.

The early Christian conception of true religion centers in care for the needy. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (*James 1:27*.)

- II. The Church of Jesus Christ has always sought to relieve social and economic maladjustment as a part of its saving program. Naturally where it has been best organized to that end it has worked most effectively. The L. D. S. Church organization is an effective relief agency. Among the contributing factors are:
 - a. Territorial divisions of Wards and Stakes. With bishops and Stake Presidents working in unison the Federal Government found an organization already to respond to its relief program. As a result Utah suffered from no delay in distribution of Government money in the present depression.
 - b. Ward teachers: contact with families.
 - c. National Women's Relief Society: an organization devoted primarily to relief work.

- d. Tithing funds: Voluntary contribution from membership for Church maintenance.

- e. Fast offerings; individual contributions monthly amounting to cost of a meal. (Work out its possibilities for relief if adhered to conscientiously.)

- III. Sample of a year's operation: (Taken from 1934 financial statement.)

Charities. "In addition to charities from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$360,116.40, which amount, added to the \$158,149.86 paid from the tithes makes the total charity assistance rendered by the Church \$518,266.26."

- IV. A Challenge to Students. There is an angle of the charity picture not included in the text. Honest self analysis is more helpful than self eulogy. The virtues of the past and the efficiency of relief machinery should not blind us to the facts of the present. Why have Mormon communities called for as much or more relief from the Government than the national average? Why are Mormons slipping a little in credit standing with banking institutions? Why do some Mormon towns give an appearance suggesting the remnants of former thrift and industry?

You are the new growth of Mormonism. The life of the tree depends upon its new growth. If it fails the vitality of the roots will fail, and the most promising community building program of modern times will crumble at your feet—a monument to a generation which failed to carry on.

The best relief program is a program which eliminates its necessity through thrift and industry. No more vital recipe for recovery has yet been offered than Brigham Young gave three-quarters of a century ago:

"I have Zion in my view constantly. We are not going to wait for Angels, or for Enoch and his company to come and build up Zion, but we are going to build it. We will raise our wheat, build our houses, fence our farms, plant our vineyards and orchards, and produce everything that will make our bodies comfortable and happy, and in this manner we intend to build up Zion on earth and purify it and cleanse it from all pollutions. Let there be an hallowed influence go from us over all things over which we have any power; over the soil we cultivate, over the houses we build, and over everything we possess; and if we

cease to hold fellowship with that which is corrupt and establish the Zion of God in our hearts, in our own houses, in our cities and throughout our country we shall ultimately overcome the earth . . .

"A great many think that the Kingdom of God is going to bless them and exalt them without any efforts on their part. Every man and woman is expected to aid the work with all the ability God has given them. . . . We have no correct individual interest separate from the Kingdom; if we have true interest at all, it is in the Kingdom of God." (*Discourses of Brigham Young*, pages 679-680.)

THE PROBLEM OF MIRACLES

Lesson 27. For August 30, 1936

Text: The Quarterly, No. 27.

Objective: To show that the function of "spiritual gifts" is not to serve as "infallible signs for divinity" but these gifts are the normal response to compliance with natural and spiritual laws.

References for further reading: Roberts, *Comprehensive History of the Church*, I, 208, note; and II, 18-22; Talmage, *Jesus the Christ*, 147, 151. Talmage, *Articles of Faith*. Lecture 12; Widtsoe, *Discourses of Brigham Young*, Chapter 29; Bowie, Walter Russell, *The Master*, 138.

- I. Definition: Spiritual gifts, as referred to in the 7th Article of Faith, have so often been identified with "miracles" that it is important that the latter term be understood. The conception that miracles are something abnormal, an intrusion into the natural course of events, or, as used in the modern technical sense, a break in the natural chain of cause and effect due to supernatural intervention, is not implied in the following discussion. Rather, the word is used to signify "a wonderful event through which God is revealed, or which works for man's salvation." For, surely, God is revealed as well through the normal processes of nature as He could be through the abnormal.
- II. Caution: Let it be made clear that Jesus, while He worked many miracles, was not a miracle worker. His divinity is not established by the record of

His having turned water into wine but by the effect of His teachings upon humanity. He was loathe to employ His powers to the end that they serve as "signs" for His divinity. See *Matt.* 12:38-39, in which the request for a sign meets with a rebuke. See also *Doctrine and Covenants* 63:7-12, in which seeking after signs to bolster religious belief is severely condemned.

Miracles, while recorded as having "served the purpose of identifying their worker with divinity, are neither necessary nor infallible as signs. The same scripture which records the Lord's servants working miracles to that end also records others, opposed to God, doing the same. Many Bible miracles are paralleled in other religious literature as well. (See Talmage's *The Vitality of Mormonism*, p.)

- III. The Greatest Miracle: Jesus Himself and His mission is the greatest miracle of all. The change that takes place in the human heart, regenerating the sinner into a newness of life is the greatest miracle attesting the divine mission of Jesus. Turning a stick into a serpent will not confirm the spiritual teaching that love is better than hate, but personal application of the principle will prove it beyond all doubt.

Recall Jesus' rebuke that "a wicked and adulterous generation seeketh after a sign" and consider it in contrast to His other statement "If any man will do His will he shall know of the doctrine." The conviction of truth must be established from *within* as a result of personal application of the principles of life laid down by Jesus. Failing to achieve this conviction the non-conformist demands outward evidence (signs) and it is not available. The great truths of Jesus are verifiable daily in repeatable experience.

- IV. Note that Jesus promised that "these signs shall follow them that believe." (*Mark* 16:17.) Why is this order of sequence natural? Wherever faith has led us close to God, His power can be made manifest in and through us. This is amply attested by healings as recorded in the Bible and in our own Church history. (Personal experience may be drawn from members of the class.)

"The Age of Miracles, as it ever was, now is."—Carlyle.



NEW TESTAMENT

COURSE B—WHAT JESUS TAUGHT

For Ordained Teachers and Other Boys and Girls
15 and 16 Years of Age

General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION FOR AUGUST

(Matthew, Chapter 5, Verse 8)

"Blessed are the pure in heart: for they shall see God."

LESSONS FOR AUGUST, 1936

Suggestions for Two-and-One-Half-Minute Talks

1. "Seek Ye First the Kingdom of God."
(Show that if we obey the commandment, the promise will surely be fulfilled.)
2. Investing Our Talents.
(Even if we have but one talent, we can win the Master's approval.)
3. The Power of Right Thinking.
4. Fault-finding, a Dangerous Habit.

SINGLE MINDED LOYALTY

Lesson 23. For August 2, 1936

Text: The Quarterly, Lesson No. 23.

Objective: To show that in meeting all life's problems, single-minded loyalty to the principles of right offers the only safe solution.

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 461-464; Dummelow, J. R., *One Volume Bible Commentary*, p. 674 (verse 44), pp. 648-649 (beginning with verse 19); Tanner, O. C., *New Testament Studies*, pp. 196-198.

Suggested Outline:

- I. Did Jesus expect His disciples to place single-minded loyalty to the plan of salvation above everything else?
 - a. What did He tell His followers was of most worth to mankind?
 - b. What price should one be willing to pay for this thing?
 - c. Under what conditions may one enter the kingdom of heaven?
 - d. Why can a person not serve two masters?
 - e. Why is it folly to serve mammon rather than God?
- II. Can we show single-minded loyalty to God nowadays?
 - a. What kind of thoughts will cause one to do wrong?

- b. How can we have minds that are dominated by good motives?

- c. What kind of things are perishable and what kind are eternal?

- d. What motives should one have if he would be happy and successful in this life and still lay up treasures for eternity?

Suggestions for Teaching:

If sufficient Quarterlies are available, the directed study method will be most suitable. It is suggested that the Quarterly material be used chiefly to emphasize the importance Jesus gave to this matter of "single-minded loyalty." The teacher should then draw parallels from history, literature, and personal observation to show that the principles Jesus gave to His followers in the meridian of time are just as applicable today as they were then.

Pupils should be encouraged to give illustrations of the truth that only those whose motives are right, who are loyal to the principles laid down by Jesus, are really happy.

Topics for brief classroom talks:

1. The Insecurity of Worldly Treasures.
2. Trying to Serve Two Masters.
3. The Value of Thinking Right Thoughts.

Supplementary Material:

Indians have a peculiar sign to designate a liar, or one who is not trustworthy. They spread the first two fingers of the hand, meaning that the person has a forked tongue; that is, he tells different stories at different times. It is also interesting to note that among all the animals of the earth, there is none more loathsome and hateful than the snake, which has a forked tongue.

2. Among the truly great men and women of the earth in any age, it is impossible to find one who did not have the quality of single-minded loyalty to the principles of right living. Of course, there have been many famous people who have not had this quality, but all of them have fallen far short of being truly great. (Larned's *A Study of Greatness in Men* contains a wealth of material bearing upon this lesson.)

3. An agent for a company of mail-order tailors secured a position as clerk in one of Salt Lake City's largest department stores. Here he made considerable extra money by selling clothing for the mail order house to customers who came to buy from the department store. What can you say about such loyalty?

RICHES AND THE KINGDOM OF GOD

Lesson 24. For August 9, 1936

Text: The Quarterly, Lesson No. 24.

Objective: To show that the desire to serve our fellowmen is of far more importance than the desire to secure great wealth.

Supplementary References: Dummelow, J. R., *One Volume Bible Commentary*, p. 689; Talmage, James E., *Jesus the Christ*, pp. 476-478; Tanner, O. C., *New Testament Studies*, pp. 387-390.

Suggested Outline:

- I. What is the relative value of riches and the kingdom of God?
 - a. Why is there doubt in the minds of men as to which one they should seek after?
 - b. Why did the Rich Young Ruler choose wealth?
 - c. Did Jesus teach that riches are necessarily evil things?
 - d. What promise did He make to those who diligently seek after the kingdom of God?
 - e. According to Jesus and Paul and Mattias Baldwin, how is wealth to be used?
- II. How can we apply the principles taught in this lesson to the complex problems of everyday life?
 - a. How long will wealth be of value to us?
 - b. How long will our treasures in the Kingdom of God be of value?
 - c. Is it possible to obtain the riches of this earth without "worshipping mammon"?

Suggestions for Teaching:

Well in advance of the Sunday on which this lesson is to be considered, the teacher might appoint a committee to read carefully any available newspapers, clipping items about people who have run into difficulty with the law, or who have won the ill will of the public because of their too-great eagerness to obtain money or property. At the same time, they could look for articles about people who have contributed freely of their wealth or their talents for the good of humanity. Another committee could search the pages of history, another the pages of literature for similar illustrations of the principles involved in this lesson.

It would be a valuable exercise, but one packed with too many possibilities for trou-

ble, to ask pupils to report their personal observations of local characters who worship mammon and overlook their duties toward the kingdom of God.

Supplementary Material:

1. In one of Utah's smaller communities, the writer of these lessons observed an elderly man walking down the street. Nearly every person he passed greeted him and stopped a moment to ask his welfare. A man standing beside the writer said, "There goes a truly good man. He has lost most of this world's goods, but he has laid up rich treasures for the life to come. I cannot tell you how much he has helped me!" There were actually tears in the man's eyes as he spoke.

What greater tribute could one hope for? Could wealth have won such respect for the man in his community?

2. In a recent newspaper interview, Henry Ford said, "There is no security in mere money. . . . Real social security is in self-reliance and neighborliness." Jesus said, "Lay not up for yourselves treasures upon earth. . . ." (Read *Matt. 6:19-21*.) Jesus also taught the insecurity of wealth in the Parable of the Foolish Rich Man, whose fields brought forth so abundantly. (Read *Luke 12:16-21*.) Among the sacred writings of the Buddhists we find this similar bit of wisdom: "These sons belong to me, and this wealth belongs to me." With such thoughts a fool is tormented. He himself does not belong to himself, how much less his sons and wealth!"

3. Sometimes people are so eager and determined to secure a home, an automobile, land, cattle, luxuries, and other things that we have come to prize, that they do almost anything to achieve their goal. They rob, take unfair advantage of their associates, embezzle public funds, swindle people out of their earnings, etc. Some of them seem to prosper, at least for a time, and we are inclined to look with envy upon their apparent prosperity. But no right-thinking person would trade for a moment his peace of mind, his good name and reputation, for all their riches. A reformed criminal once said, "Only honest dollars have any value." Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (*Matt. 16:26*.) And it was David, long ago, who wrote (*Psalms 127*):

"Except the Lord build the house,
They labor in vain that build it;
Except the Lord keep the city,
The watchman waketh but in vain."

4. Christ's apostles gave up all they had and followed after Him. When He was taken from them, they continued the work alone, successfully starting Christianity's conquest of the world. Most of them met death within a few years, but their place in the kingdom of God is secure because of the rich treasures they laid up "where moth and rust

do not corrupt." On the other hand, Judas forfeited his claim to heavenly glory, and went down to eternal infamy because he sold his Lord for thirty pieces of silver.

5. In Salt Lake City there is a very prominent family of Hebrews. By their industry and thrift they have accumulated a rather large fortune. Each year at Christmas time they provide clothing for hundreds of poor children. Creed and color are not considered when they make their distribution of gifts. In the same city, a Greek immigrant, who has no children of his own, makes a similar gift of clothing to the children of unfortunate families. Surely, these people are taking their honestly earned treasures of this earth and exchanging them for the treasures of the kingdom of God.

SUCCEEDING WITH WHAT ONE HAS

Lesson 25. For August 16, 1936

Text: The Quarterly, Lesson 25.

Objective: To show that we have been blessed with sufficient talents if we but use them aright

Supplementary References: Tanner, O. C., *New Testament Studies*, pp. 440-443; Smyth, J. Patterson, *A People's Life of Christ*, pp. 364-373 (This material is unusually stimulating and inspiring); Dummelow, J. R., *One Volume Bible Commentary*, pp. 706-707; Talmage, James E., *Jesus the Christ*, pp. 580-584.

Suggested Outline:

- I. What is the secret of growth and development?
 - a. Why was the Rich Man punished after his death?
 - b. Was his sin one of commission, or was it one of omission?
 - c. Why were the talents not divided equally among the servants?
 - d. Were the two servants rewarded only because they had increased their talents?
 - e. Does the parable of the talents apply to other than temporal things?
- II. How can we improve our talents?
 - a. Why are we not all equally blessed with talents?
 - b. Does the fact that some of us have few talents mean that we cannot achieve success?
 - c. In the development of our own talents, what lesson may we learn from the story of the Rich man and Lazarus?
 - d. What lesson may we learn from the account of the servant who received only condemnation from his lord?

Suggestions for Teaching:

This is one of the most practical lessons we have had thus far, and it provides op-

portunity for the teacher to give genuine inspiration and encouragement to the young people of her class, who are at the very point in life when they begin either to improve their talents or to bury them.

The directed-study method of teaching is suggested. The Quarterly material is interesting, and it will not require much explanation or comment. Therefore, there will be ample time for short talks or reports by pupils, and for class discussion or lesson enrichment.

Topics for brief classroom talks:

1. Finding Hidden Opportunities.
2. Diligence, the Price of Success.
3. Developing Our Spiritual Talents.

Supplementary Material:

1. The "Vision of Sir Launfal," by Lowell, is one of the choicest stories in literature, bearing upon this subject. If time permitted, it could be read with profit and enjoyment by the entire class. The essential parts, at least, should be read or told to the class, either by the teacher or by an invited guest.

2. A modern writer says that success, in the truest sense of the word, is for "poor men's sons." He points out that children of poor parents are often far more diligent in developing their talents than are many young people who are given every advantage in the world. The writer points out that many great men of today came from very humble homes. This, of course, does not mean that young men and women from well-to-do homes are not blessed with many talents. It does mean, though, that often they are negligent in the development of their gifts.

3. Napoleon and his officers, the factors of success in battle, in business, and in life in general. One officer said he believed that circumstances had most to do with the success of one person and the failure of another, or with the winning and losing of battles.

"Circumstances!" said Napoleon, contemptuously. "I make circumstances!"

4. Abraham Lincoln is looked upon as one of the greatest men of history, yet in his early life he had almost none of the opportunities that are provided so abundantly to most young people nowadays. However, he diligently made the most of every opportunity that he could find. He once said:

"I will study and prepare myself, and perhaps some day my chance will come."

5. Sometimes we overlook great opportunities because we think that they are beneath us and that we should have something greater. When a few years ago, the president of one of our missions was released, he had directed the work of hundreds of missionaries, and had accomplished a really great work. When he came home, instead of being given some highly honorable and responsible position, he was asked to lead

the singing in the Sunday School of his home ward.

He graciously accepted the call and went about his task with all the enthusiasm and earnestness that had made him successful as a mission president. As a result his work as a chorister was outstanding. He filled the position with great benefit to his ward and with honor to himself.

THINK RIGHT

Lesson 26. For August 23, 1936

Text: The Quarterly, Lesson 26.

Objective: To show that the habit of right thinking is the best guarantee of happy, successful living.

Supplementary References: Dummelow, *One Volume Bible Commentary*, p. 640 (Sixth Beatitude); Talmage, *Articles of Faith*, Lecture XXIV; Wiggam, *The Marks of An Educated Man*.

Suggested Outline:

- I. What did Jesus teach about right thinking?
 - a. How can "all the law and the prophets" hang upon the two great commandments?
 - b. Why is the sixth beatitude of more importance than any of the others?
 - c. Is it possible to live according to these principles without right thinking?
 - d. What are the things that really defile a person?
 - e. Where do deeds, good and bad, have their beginning?
 - f. What is the sure test of one's thoughts?
 - g. What kind of persons see God?
- II. What is the foundation of right living?
 - a. If a clerk thinks of ways to steal from his employers, is he likely to be trustworthy?
 - b. What is the usual result when a person thinks of cross things he might say to his associates and members of his family?
 - c. What sort of thoughts does a great general have? A great inventor? A surgeon? An explorer? A daring aviator?
 - d. What are the thoughts of a gangster? A forger? A gambler? A thief?
 - e. Do the people mentioned in questions 3 and 4 begin suddenly to have thoughts, or does their way of thinking develop gradually?
 - f. What shall we do about our own thinking?

Suggestions for teaching:

This lesson had a very close logical relationship with the one preceding. Therefore, it would be well to ask a few pointed ques-

tions, by way of review, that will help bring to mind the essential points of the former lesson. Immediately afterward have a short, directed-study period, in order that all pupils may read the Quarterly material. During the discussion that follows, be sure to stress these points:

1. It is impossible to keep the two great commandments without right thinking—not just once in a while, but habitually.

2. If one is truly pure in heart, he will have no trouble in observing all the other beatitudes. Make a special effort to have the pupils give examples that will illustrate the lesson objective. Encourage them to draw freely on these great sources of information: history, literature, and personal observation.

3. Right thinking will help us to succeed—to develop the talents with which we have been blessed. Wrong thinking will add burdens to our shoulders and heap obstacles in our pathway.

Topics for brief classroom talks:

1. Evil Thoughts Lead to Crime.
2. Great Men Think Great Thoughts.
3. Our Greatest Talent—the Mind.

Supplementary Material:

1. Two men were employed by a national express company. After a few months they were given the responsibility of taking large shipments of money from city to city, throughout the entire western part of the United States. The older one of the men spent long hours of each journey in thinking what he would do in case bandits should hold up the train. He was constantly on the watch, ready to protect the money that had been entrusted to him. The younger man, too, was alert, but for a different reason. He watched the train crew closely, and spent long hours looking at the country through which they were passing. After making a few trips, he remarked to his partner, "Wouldn't it be easy to get away with this money?"

"Yes, I guess so," replied the other. "But I notice that people who try it are usually caught."

One night when the two were coming home from a trip, the younger man said, "Now, I've figured this whole thing out, and I've got a proposition to make. Here we are, handling millions of dollars every year, and yet we are barely making a living. On this next trip, we'll probably have several hundred thousand dollars. If you'll go in with me, and do just as I tell you, we can get away with the money, and never be caught. There'll be plenty for both of us, so that we will never have to worry again. What do you say?"

The older man, who told this story said that he might have yielded to the temptation, but that he had spent his time thinking of ways to keep the money safe, instead of

ways to steal it. Therefore, he easily turned down the plan. As soon as he reached the home office, he warned his employers that the younger man was "slipping," and had him transferred to another department, where he had no money to handle.

2. As long as Silas Marnar thought only of his gold, he was a lonely, unhappy, despised man—an outcast. When he lost his gold and found the little girl, Eppie, he began to think right thoughts. Then he became a happy man, loved and respected by his neighbors.

3. Albert Edward Wiggam tells us that every thought tries to express itself in an act. That is, if a wrong thought comes into the mind, we will do a wrong act, unless a good thought comes along to head off the bad one. Mr. Wiggam says that good thoughts and bad thoughts are like race horses—and the winner makes us do a wrong act or a good one. Therefore, he says, it pays to have plenty of good horses always ready to head off the bad ones.

THE UGLINESS OF ANGER

Lesson 27. For August 30, 1936

Text: The Quarterly, Lesson 27.

Objective: To show that uncontrolled anger, hatred, envy, etc., are the result of wrong thinking.

Supplementary References: Barton, Bruce, *The Man Nobody Knows*, pp. 1-8 this material is particularly interesting Dummelow, J. R., *One Volume Bible Commentary*, p. 642 (21-26); Tanner, O. C., *New Testament Studies*, p. 185; Kent, C. F., *The Life and Teaching of Jesus*, pp. 180-181 (important).

Suggested Outline:

- I. Is anger a sin?
 - a. What was Cain's vocation? Abel's?
 - b. Why did Cain become angry with Abel?
 - c. Did Cain try to overcome his anger?
 - d. Did the Lord offer him any help?
 - e. When did Cain begin to sin, when he took up a weapon to slay his brother, or when he first became angry?
 - f. What are some of the evil effects of uncontrolled anger?
 - g. Are there any good effects?
- II. How may anger be controlled?
 - a. Who is likely to steal, one who even in his secret thoughts respects property rights, or one who considers "safe" ways of taking for himself that which some one else has bought or made?
 - b. What are likely to be the thoughts of one who does a brave deed, who makes a great discovery, or who

performs some great service to humanity?

- c. How may one who has a tendency toward uncontrollable anger overcome this weakness?

Suggestions for Teaching:

This lesson is really a specific application of the great principle of right thinking discussed in Lesson 26. Therefore, a careful review of that lesson should be made before the class begins the discussion of this one. It would be well for the teacher to prepare some exceptionally interesting and convincing illustrations for questions 1 and 2, in the second part of the outline. (This work may be assigned to two or three especially capable pupils.) Larned's *A Study of Greatness in Men* will provide excellent material—as will the pages of current newspapers and magazines. Try to lead the pupils to the unmistakable conclusion that violent, unreasonable anger is a serious weakness, and that it can be controlled by right thinking.

Topics for brief classroom talks:

1. The Strength of Self-control.
2. Envy, a Dangerous Sin.
3. Anger and Success.

Supplementary Material:

1. Some people are quite proud of violent temper. They think it shows strength of character. Here is an example of its "strength":

A good many years ago, in a small Utah town, there lived a large family. One of the boys, Walter, was the general favorite, and came to expect more than his share of the few privileges the family could afford. When he felt that he was not being shown due consideration, he would fly into a rage—and the others would promptly let him have his way. In his presence, other members of the family would tell visitors about his "terrible temper;" so that in time he came to feel that he was somehow different from the others, and blessed with a special gift.

Walter is a gray-haired man, now, unsuccessful in every meaning of the word. His own family, poverty-stricken and shamefully uncared for, look upon him with neither love nor respect, but only with fear. All in the world he has to be proud of is his special gift, an uncontrollable temper.

2. A great football coach has a team that almost invariably wins. Its store of surprise plays never seems to be exhausted. It out-generals the opponents time after time. The secret is this: The coach thinks football, reads football, watches it and talks about it until he has come to be a great master of the game.

The trouble with people who have the anger habit is that they do not think about the matter enough or in the right way. They do not have any store trick plays or defense maneuvers with which to defeat the enemy.



OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls
12, 13 and 14 Years of Age

General Board Committee: T. Albert Hooper,
Chairman; Junius R. Tribe

CONCERT RECITATION FOR AUGUST, 1936
(I Samuel, Chapter 15, Verse 22)

"To obey is better than sacrifice, and to hearken than the fat of rams."

LESSONS FOR AUGUST, 1936

THE SWORD OF GIDEON, AND OF THE LORD

Lesson 23. For August 2, 1936

Here is a lesson you will enjoy presenting to your class; or, rather, that you will enjoy while your class are presenting it to you and one another. It is about the hero Gideon, who delivered Israel after they had got themselves in bondage again.

What a Bit of Fleece Did

Gideon's life presents the case of a man who was bold in adhering to the Lord. He is a man of simple character and staunch faith. What Rae says of this lesson is quite true: "Few stories are more enthralling to the child than that of Gideon. The fleece, the test at the stream, the lamps and pitchers, the dream and the route—are all favorite episodes. But, just because of this, the teacher must keep always in view a single motive in the lesson, and not be taken off to side-issues. The main point (objective) is what a humble man can do if God is with him."

Your pupils should, of course, read the Quarterly, as you also should. But in addition to this certain pupils, with yourself, should read the parts of the Biblical narrative which have been assigned them for telling in the class. This material will be found in Judges, chapters 6, 7, 8, inclusive. The first ten verses of chapter 6 will make a good reading; it will serve not only to give one of your pupils some class activity, but also to introduce the general subject of the lesson.

Who Were the Midianites?

"The Midianites," Rae explains, "were a Bedouin people who roamed over the country south of Canaan. [Can you locate it

on the map for the class?]. They descended on Canaan just when the harvest was ready and carried it off. They made a series of raids and did not stay in the country. Their opportunity lay in the disunion and weakness of the tribes. Their special prey was the fertile district north of Judea in which Manasseh and Ephraim were settled." p. 123.

The story of Gideon may be broken up into the following topics, each of which may have to be supplemented with material supplied to these special pupils by the teacher:

1. The condition in which Gideon's people found themselves, together with the reason thereof.
2. Something about Gideon—who he was and what kind of traits of character he had.
3. The tests he put to the angel, so that he would be sure of his call.
4. The enemy, with the reduction of Gideon's army and the dream about the cake.
5. The way in which the enemy fought one another, in their fear of Gideon.

Make sure that each pupil gives such details as will enable the class to see each situation, with the characters. In other words, use the imagination constructively.

THE GIRL WHO GLEANED IN THE FIELDS

Lesson 24. For August 9, 1936

Here is another of those beautiful stories that have made the Biblical narratives immortal. It may be treated much after the fashion which we suggested for the previous story—the story of Gideon.

Where To?

Obviously the objective here is to show how beautiful devotion may be. Obviously, too, the application of this lesson is the practice of this idea in the lives of the class

members during the coming week, at least. Just what situations this will be the teacher ought to point out to them. The situation will, of course, differ in different localities or nations.

"For all the wildness and turbulence of the period of the Judges," Rae comments, "there was another side to the life of the people, and we have it here in the record of a simple, kindly, humane life. . . . It is a book sacred to the lowly and the poor, the heroine finding her happiness in duty and in the service of a beautiful home love. It is a pastoral symphony after the martial music of Judges. It is certainly a lovely idyll, handed down with consummate grace and tenderness."

Some Reading for Pupils

One of your pupils will find a good reading to give before the class in the following: Ruth 1:15-22. The rest of the class should be induced to read the Quarterly, and as many of them as can do so to read the entire story of Ruth as it is in the Bible.

Rae says: "There are several interesting customs illustrated by this story. (1) The young woman on her marriage was absorbed by her husband's clan. Hence the presence of the two girls with Naomi. It was the opposite of the western custom, 'A son is a son till he gets a wife, but a daughter's a daughter all her life.' (2) The function of the 'near kinsman' was very important in the Hebrew family life. If a man sold himself or his property it was the 'Goel's' duty to redeem him or it; if he was killed the Goel was the avenger of blood; if he died without personal issue, the part of the Goel was to prevent the patrimony passing to strangers. (3) Spreading the skirt over the maiden was symbolic. It meant that the Goel was ready to do his part by wedding and protecting one who would otherwise be friendless, and so prevent the inheritance being alienated."

Here are some topics to be given in class:

1. Elimelech and his family (Famine drove them away).
2. Death of Elimelech and his sons.
3. The return of the mother and Ruth.
4. Gleaning in the fields.
5. Marriage of Ruth—descendants.

THE SEVEN LOCKS OF THE GIANT

Lesson 25. For August 16, 1936

This lesson, too, you will find most interesting to boys and girls, especially to boys. It is about Samson.

What About Samson, Anyway?

Rae has a word about this lesson which may prove helpful. He says: "The feature of Samson's exploits is that they were single-

handed. He did not lead his tribe into battle; he did everything himself. These stories must have been very popular, there is such an element of humor in many of them, and the kind of cleverness in turning the tables on his enemies which people love to hear about. His personal character, indeed, is so unworthy that it is difficult to believe that God could use such a man. But we have constantly to remember that these heroes were men of their age, and God uses very imperfect instruments in every age.

"The Philistines were the last, and by far the most formidable, of the enemies who disputed the possession of Canaan with Israel. For a long time it seemed doubtful which would be the victor, and it was not till the time of David that the issue was decided. The Philistines were invaders of the land like Israel. They came from Crete and were a powerful, warlike and highly civilized race, much superior in these respects to Israel. They settled in a rich plain, right on the great trade route, and derived much of their power from trade. The little tribe of Dan occupied a territory just next to the Philistine country and was therefore exposed to the incursions and oppression of this fierce enemy." (Page 130.)

Begin With This

The objective here is to show that one ought to be true to one's vow. The application is obvious; only, the teacher should help the class to see in what ways they, in their situation, may be true to theirs. Besides the Quarterly, which all the class should read, there is the matter in the Bible, on which the Quarterly is based—Judges, chapters 13-16. The teacher should also read Milton's great poem, *Samson Agonistes*, "which, though in some respects giving an erroneous impression of certain aspects of the story, has a vivid rendering of the tale as a whole."

Ask one of the class to tell what a proverb is; something about King Solomon; also a few proverbs that appeal to him. (A proverb crystallizes the experience of many persons and of long periods.)

Don't Forget the Talks

Subjects for short talks by your pupils may be found in the following topics:

1. Conditions of the time when Samson lived.
2. Birth and vow of Samson.
3. Some of his exploits.
4. Delilah.
5. The end of Samson.

What vows or agreements or common understandings do we have today, which we ought to be true to? What do you mean by being true to them? In what fields are these—political, religious, educational, moral?

THE BOY WHO LIVED IN A TEMPLE

Lesson 26. For August 23, 1936

This is the first part of the story of Samuel the prophet. The situation deserves some attention. Israel is once more at peace with the world and with itself and with God. The time of the Judges is past; a new era has dawned upon the nation. Samuel has a three-fold office; he is priest, judge, and prophet. As a prophet he is the first of a long line. Samuel, moreover, is a very remarkable character, a great man in Israel.

Test the Memory

Have the class name over the men we have considered in this course thus far. There are Abraham, Isaac, Jacob, Joseph, Moses, Samson; and now we have Samuel. Also have the class tell the chief difference in these characters, to see that they are clearly outlined in their minds. This will also give you a point of contact. How do people differ from one another? Boys and girls of today, for instance?

This lesson ought to show that one should heed the voice of God in whatever form it makes itself known to us.

How may that be? This may be shown in the ways in which it made itself known to each of the men whose lives we have studied. Go over these in your mind. Perhaps the principal way in which God speaks to us is through the Spirit. There is a question at the end of the lesson in the Quarterly—or rather a series of questions—the purpose of which is to draw out a comparison between the call of Samuel and that of another, and more modern prophet, Joseph Smith. It might be well to discuss these two for a few minutes, since the first vision of our own prophet is perhaps more familiar to the class than any other.

Here Are Some Talks

If you studied this lesson last week, you will have distributed the following topics among your class:

1. Conditions at the time of Samuel. (The temple, for instance, was a symbol of a more permanent and stable social order than we find before.)

2. Circumstances attending the call of Samuel, together with the question of how he came to be at the temple.

3. The message of the Lord through Samuel to Eli.

A good reading might be that passage in which Samuel's mother praises the Lord for giving her a son: First Samuel 2:2-10. If there are any phrases that you wish left out, do not hesitate to omit them in the reading. There are some very fine thoughts in this passage.

The memory gem is the same as in the preceding lesson. As an application, how would it do to have your pupils listen, during the coming week at least, to the voice of conscience? Help them to tell how to do this, by picking out common situations in which this voice speaks.

Concerning Hannah's vow Rae has an illuminating explanation: "In Scotland parents often used to dedicate a son to the ministry. The father of the great Scottish missionary, Dr. Laws, was a young carpenter who was led to God in a remarkable way. He vowed that if ever he had a son he would dedicate him to the work of a missionary. He kept his vow, and the career of Dr. Laws was the result." Page 140.

THE MAN WHO FOUND A KINGDOM

Lesson 27. For August 30, 1936

This lesson, too, is about Samuel—more about Samuel, that is, than about Saul, who found a kingdom. For it was through the prophet that Saul became a king in Israel.

A good objective for this lesson is this: "To obey is better than sacrifice, and to hearken than the blood of rams." This passage, which may be found in First Samuel 5:22, may be used also as a memory gem. The situation, however, should be explained to the class, either by yourself or some member who has been given this as a topic for a short talk.

Test Your Class on This

Explain, for instance (1) what is meant by "sacrifice" in the old Israelitish sense; (2) how it came about that the sentence was uttered by Samuel, which may be found in the following citation, First Samuel, chapter 15; and (3) what the word "hearken" means.

When Saul is made king, there is the close of one epoch and the opening of a new one. From Moses to the monarchy is one period, covering a thousand years. By comparison the two hundred and fifty years of the American nation is a short time, or Canada, or even some of the older nations of the Old World.

What About the Quarterly?

Have your pupils read the Quarterly? Do you have any trouble in getting them to buy a Quarterly or to read it after they have bought it? One of your class should read this passage aloud as his (or her) part in the recitation: First Samuel 15:10-31—unless in your reading you may have found a more appropriate one. You yourself should read, besides the Quarterly, the matter found in

(Continued on page 258)



CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman;
DeLore Nichols, and Ruth Wheelon

CONCERT RECITATION FOR AUGUST, 1936

(Acts, Chapter 20, Verse 35)

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

LESSONS FOR AUGUST

First Sunday, August 2, 1936

(Note. Follow the lesson schedule as printed in the Quarterly. July 26th should be left open to permit the class to catch up with any lesson missed for any cause. The lesson printed in the May *Instructor* for that day should be taught August 2nd.)

MORMONS DRIVEN FROM JACKSON COUNTY

Lesson 28. For August 9, 1936

Text: Sunday School Lessons (Quarterly), No. 28.

Supplementary references: Smith, *Essentials in Church History*, pp. 250-262; Anderson, *A Young Folks' History of the Church*, pp. 88-93; Roberts, *A Comprehensive History of the Church*, Vol. 1, pp. 330-347; *One Hundred Years of Mormonism* (Evans).

Objective: To show how the Lord opened the hearts of the people in the neighboring counties.

Outline of Material:

- I. Saints' Efforts to Avert Trouble.
 - a. Six Saints offer their lives for other L. D. S.
 - b. Saints decide to defend themselves.
 - c. Some Saints cause trouble.
- II. Latter-day Saints Move into Clay County.
 - a. Clay county citizens kind.
 - b. Mormons undecided as to what they should do.

Lesson Enrichment: The leaders of the mob said that if any of the Mormons should

ask the law to uphold him against the mobbers, he should die. The Mormons, however, knew that they would indeed be cowards if they did not make their appeal to the leaders of the State, who of course should protect all of its citizens. Therefore a petition was drawn up and presented by Orson Hyde and W. W. Phelps to Governor Daniel Dunklin. In this petition the Saints set forth the idea that whenever the time arrived that even the poorest citizen could not be protected in life, property, or rights, the Constitution was being violated and the Union, even if it did not fall, must surely tremble. They asked the governor to raise the number of troops so that the Saints could be defended against the mobbers. In addition they decided to go to court to sue for damages and to have those who had trampled on the law punished.

Governor Dunklin wrote a favorable letter in response to this petition. He stated that he would not be worthy of the name of governor unless he did all that he could to enforce the laws and in upholding the Saints against those who would deprive them of their rights.

In part he wrote, "Ours is a government of laws, to them we all owe obedience, and their faithful administration is the best guarantee for the enjoyment of our rights. No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands. Such conduct strikes at the very existence of society, and subverts the very foundation on which it is based. I am not willing to persuade myself that any portion of the citizens of the state of Missouri are so lost to a sense of these truths as to require the exercise of force, in order to insure respect for them."

This letter shows that the governor was

sincere in his opinion. He however did not seem to have the character to insist on the rights of the Mormons being protected.

Application: We should seek justice by legal means.

ZION'S CAMP

Lesson 29. For August 16, 1936

Text: Sunday School Lessons (Quarterly), No. 29.

Supplementary references: Smith, *Essentials in Church History*, pp. 168-178; *History of the Church*, Vol. 2, pp. 61-114; Evans, *One Hundred Years of Mormonism*, pp. 188-194; Roberts, *A Comprehensive History of the Church*, Vol. 1, pp. 358-360, 370-371; Anderson, *A Young Folks' History of the Church*, pp. 61-65.

Central thought: *The Lord can fulfill His promises only when His people are ready to obey.*

Outline of Material:

- I. Sorrow of Saints at Kirtland for the Troubles of Missouri Saints.
- II. Revelation Given.
 - a. Joseph Smith asked the Lord for wisdom.
 1. The Prophet told to gather men to go to Ohio.
 2. One hundred and thirty gathered.
 - b. Those who could not go offered money, clothing, food.
- III. Organization Effected.
 - a. Money in common fund.
 - b. Groups of twelve, each having some special work to do.
 - c. Twenty baggage wagons.
- IV. Curiosity of People Along the Way.
 - V. Hardships of the March.
- VI. Request for Aid from Governor Dunklin.

Lesson Enrichment: Governor Dunklin wrote a letter to the Saints in which he expressed his sympathy but did nothing to help them.

City of Jefferson,
July 18th, 1836.

"Messrs. W. W. Phelps and others:

Gentlemen: The treatment your people have received, and are now receiving, is of extraordinary character, such as is seldom experienced in any country by any people. As an individual I sympathize with you, and as the executive of the state, deeply deplore such a state of things. Your appeal to the executive is a natural one, but a proper understanding of our institutions will show you that yours is a case not for the special cognizance of the executive. It is the case, or, I may say, they are cases of individual wrongs. These, as I have before told you, are subjects for judicial interference; and

there are cases sometimes of individual outrage which may be so popular as to render the action of courts of justice nugatory, in endeavoring to afford a remedy. I would refer you to the charge of Judge Lawless, made to the grand jury of St. Louis. Public sentiment may become paramount law; and when one man or society of men become so obnoxious to that sentiment as to determine the people to be rid of him or them, it is useless to run counter to it.

"The time was when the people (except those in Jackson county) were divided, and the major part in your favor; that does not now seem to be the case. Why is this so? Does your conduct merit such censures as exist against you? It is not necessary for me to give my opinion. Your neighbors accuse your people of holding illicit communication with the Indians, and of being opposed to slavery. You deny. Whether the charge or the denial is true I cannot tell. The fact exists and your neighbors seem to believe it true; and whether true or false, the consequences will be the same (if your opponents are not merely gasconading), unless you can, by your conduct and arguments convince them of your innocence. If you cannot do this, all I can say to you is that in this Republic the *vox populi* is the *vox dei* (the voice of the people is the voice of God).

Yours respectfully,
Daniel Dunklin."

This lesson may be used also as an example of God's wisdom in teaching these people how to prepare for their longer march which should come later when they should go across the plains to the Rockies.

Application: We should be ready to march to the defense of those who need us.

MISSIONARIES SENT TO EUROPE

Lesson 30. For August 23, 1936

Text: Sunday School Lessons (Quarterly), No. 30.

Supplementary References: Smith, *Essentials in Church History*, pp. 199-203; Anderson, *A Young Folks' History of the Church*, pp. 73-77; *History of the Church*, Joseph Smith, pp. 489-495; Roberts, *A Comprehensive History of the Church*, pp. 369-407.

Objective: *The Lord wishes His people to be unselfish in their carrying of the message of truth to the nations of the earth.*

Outline of Material:

- I. Schools for Elders Held in Kirtland.
- II. Missionaries into Canada.
 - a. First elders: Orson Pratt, Joseph Smith, Sidney Rigdon.

- b. Converts made among English groups.
- III. Requests to be Sent to England.
 - a. Converts related to people in England.
 - b. Apostles and Seventies chosen as special missionaries.
 - c. Missionaries to England; Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, Isaac Russel, John Goodson, and John Snyder.
- IV. Experiences in England.
 - a. The Reverend Mr. Fielding invites them to preach in his chapel.
 - b. Success of the work.
 - 1. Within 8 months they had converted 2,000.
 - 2. Within 8 months organized 26 branches.

Lesson Enrichment: In this lesson on missionary work, it might be a good idea to let the children decide what they can do themselves in the way of service to others. We must be rather careful in urging the boys and girls to do their proselyting, for they must not antagonize people. They can, however, visit those members of the class who are somewhat lax in their attendance at church. The boys and girls might be assigned certain districts and then when new members move into the ward they could invite them to attend Sunday School and could introduce them to the teacher and to the other class members.

In one ward, one of the class members acutally stood up of his own accord and introduced a new ward member to the teacher and therefore made both the teacher and the pupils feel friendly to this boy who might otherwise have been a stranger. We need to bring the missionary spirit of good will and interest in others more into our Church. Where is there a better opportunity to make that beginning than right now when we begin to study the early missionary efforts of the Saints?

One story of the effect of missionary work can be related. If some member of the class has an interesting story of the conversion of his own grandparents or relatives, that would be a good illustration.

Application: We can do missionary work among our own friends and relatives.

UNFAITHFUL MEMBERS

Lesson 31. For August 30, 1936

Text: Sunday School Lessons (Quarterly), No. 31.

Supplementary References: Roberts, *A Comprehensive History of the Church*, Vol. I, pp. 314-321; *History of the Church*, Vol. III, Introduction, XXXII-XIVII. Read in

American History about the panic of 1837 and banking laws; Smith, *Essentials in Church History*, pp. 193-200, 203-210.

Objective: *By our disobedience and jealousies we often bring down trouble on ourselves and others who are innocent.*

Outline of Material:

- I. Saints at Kirtland Fail to Live up to Their Promises.
 - a. Find fault with the Prophet.
 - b. Borrowing of money.
- II. Kirtland Bank Fails.
 - a. Banking system good.
 - b. Saints wish to have a bank.

Lesson Enrichment: This lesson could be begun by asking the pupils whether they have ever borrowed money. Then some time could be spent on how they finally paid back that which they had borrowed. President Grant has preached so constantly from the pulpit that we must not get into debt that this lesson offers a rare opportunity to carry over to the classes the sorrows which result from the borrowing of the Saints who lived in Kirtland.

Martin Van Buren was president of the United States at the time of the panic of 1837. His predecessor in the presidency, Andrew Jackson, had ordered the people to stop depositing their money in the United States bank and had told them to place it in the various state banks. These banks were then insufficient to care for the vast amount of money to be deposited. Because there was a large amount of money thrown on the open market, speculation began, first in land, and then in almost everything else. With this great expenditure, soon there was not enough money to meet the demand, and the banks began to issue bills, without retaining enough gold or silver to redeem them. New banks were established which then issued much paper money.

When President Jackson saw that the government was losing money by accepting these bank bills, which very often proved to be utterly worthless, in exchange for public lands, he issued a statement through the secretary of the treasury ordering the government agents to receive nothing but gold in payment for the lands sold. Since a large part of the speculation was in public land, the effect of such an order was quickly felt. The purchase of land was curtailed, the bank bills, since they could no longer be used returned to the banks for redemption and the banks failed. Owners of land tried to sell their land, but nobody wished or had the money to buy; prices went down rapidly, and soon a panic resulted in all trades. This panic lasted for more than a year, and since it bore down on all classes of the community, it was one of the worst the U. S. has known.

Application: We should live within our means.

OLD TESTAMENT

(Continued from page 254)

First Samuel, chapters 9 and 10.

Here are some topics for members of the class to give as short talks:

1. The sort of government the Israelites had, and what their neighbor nations.
2. The clamor of the Israelites for a kingdom.
3. The formation of the kingdom.
4. Some later events concerning Saul and Samuel.

These topics, together with the reading al-

ready suggested, will furnish opportunity for five of the class to recite.

Again it is necessary to suggest that all these incidents must be taken in connection with the times in which they occurred. This will account for some of the things that happened, which are not in keeping with our own ideals. "The narrative," as Rae states, "reveals clearly the wild primitive state of religion and morality. Samuel's savage conduct toward Agag shows how far this age was still away from a humane morality. But the story told in these chapters is thrilling in its vividness and simple power."

ENTHUSIASM

By Ezra J. Poulsen

Enthusiasm is the art of living with a zest. Obstacles fade before the enthusiast like mirages before the traveler courageously seeking a haven of refuge.

To be in love with one's work, one's play, one's fellow men is to be an enthusiast. We can usually be identified by the number and quality of our active interests. Likewise we can raise our average on the scoreboard of life by increasing them.

Enthusiasm is the exact opposite of all the negative forces of life. Discouragement, failure, ill health are all its enemies. Under the influence of these we permit our interests to be narrowed until we are driven into the blind alley of despair, yet aided by enthusiasm we develop an internal resistance capable of forcing back the storms of life.

In "The Deserted Village," Oliver Goldsmith, in portraying the Parson, produces an unforgettable picture of an enthusiast.

As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,

Though 'round its breast the rolling clouds
are spread,
Eternal sunshine settles on its head.

The practice of keeping one's head above the clouds, of seeing the sunshine though the storm beats around makes us, like the parson, immune to destructive forces.

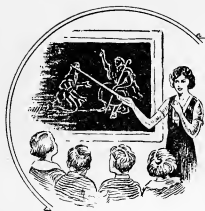
A thousand interests await to call us into refreshing by-paths away from the poverty of over concentration on irksome tasks. Lack of time, lack of means—these are not valid objections, for possibilities of delight are

never far from our finger tips. A simple flower in the window, a pair of gold fish gliding through limpid water, or the song of a canary can change a disheartened drudge into an enthusiastic worker full of eagerness and faith. The greatest error busy people can fall into is the error of letting life's brick work crowd out the joy of creating some of the finer tapestries and fretwork in the mansion of experience. Great workers find time for at least a little humor and relaxation each day. To do otherwise is to slow up all one's vital forces to the point of deterioration.

Enthusiasm is a quality that promotes a love for hobbies, an appreciation for people, and an understanding of the romance in the commonplace. It helps unfold the vision of the ideal, and places the feet of the wanderer on one of the many highroads to success.

Great leaders have always been enthusiastic. Their very presence has inspired others. Who could doubt the enthusiasm of Theodore Roosevelt, whether as a rancher in the West, a traveler and sportsman, or as a great political leader? Great enthusiasm often identifies people with great causes. Jane Addams, Florence Nightingale and Emmeline B. Wells, to mention a few whose light of enthusiasm burned with such a steady glow that they were lifted up to the sublime heights of service.

The Master himself was the greatest of all enthusiasts, else he could not have said, "Love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and thy neighbor as thyself."



PRIMARY

OLD TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller,
Chairman; Lucy G. Sperry, Delores Bailey

CONCERT RECITATION FOR AUGUST, 1936 (Luke, Chapter 2, Verse 52)

"And Jesus increased in wisdom, and stature, and in favour with God and man."

LESSONS FOR AUGUST, 1936

First Sunday, August 2, 1936

Review No. 5. On Lessons 21, 22, 23 and 24

Lesson 25. For August 9, 1936

THE VISIT OF THE WISE MEN

Objective: God rewards earnest effort in the search for truth.

Memory Gem: "Where is He that is born king of the Jews, for we have seen His star in the east and are come to worship Him?"

Song: Christmas Carol, Deseret Song Book, p. 101.

Pictures: Standard Pictures.

Points of Contact: When we have a new baby in our home, what is one of the first things people do for him? (Bring gifts.) What are some of the gifts they bring? This is the way we have of showing our love for the new baby and mother. When baby Jesus was born people wanted to show their love for Him this way. So I am going to tell you of the first people who took gifts to him.

Application: Why were these men called "wise men"? Name some of the wisest men you know of. What has made them wise? How can we become wise?

(Teachers, develop the thought that even though we are young, that is the time to begin to get wisdom of learning. And that this is impossible unless we pay attention to teachers in Sunday School, day school, our parents at home, etc.)

Study of Materials:

A. Suggestive Content Outline:

I. The Wise Men.

- Their learning and curiosity.
- Their journey to Jerusalem.

II. Their Visit to Herod.

a. Their question to him.

b. The answer.

III. Their Visit to Jesus.

a. How guided to the house.

b. Their gifts and worship.

c. Their return home.

B. References: Hurlbut's *Story of the Bible*, pp. 514-516; Primary Lessons, 1933—Lesson 72 (for Oct. 22, 1933); *Bible and Church History Stories*, p. 20.

C. Lesson Facts:

Nobody knows just who the wise men were. They were, no doubt, deeply religious men from the East who devoted their lives to astrology, the study of the stars. Some think they were oriental priests. Their long journey to Jerusalem was undertaken because of the appearance of a strange star. In some mysterious way they were guided by it till they reached Jerusalem.

There they as representatives from the East, naturally called on the King of Judea. At this time the king was Herod the Great. He was now an old, suspicious and jealous monarch. Their question to him—"where is He that is born king of the Jews?"—must have been startling. It indicated that there was a rival for his throne.

He called his learned priests. They well knew that in their scriptures was a prophecy to the effect that the Christ was to be born in Bethlehem, for the prophet Micah had so written. (*Micah 5:2*)

As soon as they found out they left immediately for Bethlehem. Tradition says that just outside of Jerusalem they happened to look into a well. There from its surface was reflected the beams of the star. They followed its guidance till it stood over the place where the Child was.

There in the humble house they presented themselves to Jesus as their Lord, giving him costly presents and worshipping Him.

Courtesy would have dictated that they go back to Herod and report their findings to him. But God warned them in a dream not to do so. So they went back home by another road, happy in the knowledge that God had rewarded them in their search for truth by bringing them to their heavenly king.

THE FLIGHT INTO EGYPT

Lesson 26. For August 16, 1936

Text: *Matthew 2:13-23.*

Objective: Obedience to the promptings of the Spirit of the Lord brings protection.

Memory Gem: "Arise, and take the young child and His mother and flee into Egypt."

Songs: "Let the Holy Spirit Guide," *Des. Sunday School Song Book*, p. 94.

Pictures: Standard Pictures No. 412.

Points of Contact: One night during a very bad wind storm a little baby was sleeping peacefully in its crib. The mother was sleeping in another room, but all of a sudden she seemed to be warned in her sleep of danger to her babe. She jumped out of bed, ran to the sleeping baby and grabbed it up in her arms. She no sooner had done this than the side of the room where the baby was sleeping was blown in by the wind.

Who do you think had warned this mother of danger to her baby?

I am going to tell you how the parents of Jesus were warned in the same way.

Application: Teachers may know of a story illustrating the guidance and help we receive through the "still small voice." Help the children to understand that every one has a guardian angel who will watch over them and tell them of danger if they will listen to his voice. Help them also to realize that they must keep their "ears open" so that they will be able to hear his voice, and the more they try to listen and obey it, the louder and more often it will seem to whisper to them.

Study of Materials:

A. Suggestive Content Outline:

- I. Herod's attempt to destroy Jesus.
 - a. His anger at the wise men.
 - b. Reasons for his hatred of Jesus.
 - c. The slaying of the babes of Bethlehem.
- II. Joseph's Dream.
 - a. The angel's warning.
 - b. The angel's instructions.
- III. The Journey to Egypt.
 - a. The route.
 - b. Mode of travel.
 - c. Arrival and sojourn in Egypt.
- IV. The return to Nazareth.
 - a. The angel's message.
 - b. Why they did not return to Bethlehem.
 - c. The arrival at Nazareth.

B. References: Hurlbut's *Story of the*

Bible, pp. 516-518; Primary Sunday School Lessons, 1933, Lesson 23 (for October 29, 1933); *Bible and Church History Stories*, page 25.

C. Lesson Facts:

When the wise men failed to return to Herod he suspected that they had found the rival king. If this new born babe were to be allowed to live he felt that he and his family might lose their crown. Herod never hesitated to kill people whom he suspected of rivalry. He had put to death his own children and one of his wives. Not knowing who the new king was he felt sure of slaying him by having murdered all the babes of Bethlehem 2 years or less of age.

At this critical time Joseph listened to the promptings of an angel of the Lord who told him to take the child and Mary and flee into Egypt. There they were to stay until God gave them word to return.

Probably that very night Joseph hastened to leave. The route to Egypt is over the desert. Probably Mary and the child rode on a donkey as the artists picture. It is so hot over this desert that people travel at night. Once in Egypt they were safe.

There they stayed until Herod died. Then the angel came again to Joseph in a dream telling him of Herod's death and directing him to return to the land of Israel with Mary and the Christ child. Joseph did so but when he heard that Herod's wicked son Archelaus was king in his father's place, he feared to go back to Bethlehem. For the third time God in a dream told Joseph what to do. Obedient to the Lord, he went up over the great road past Mount Carmel and on to Nazareth. There Jesus lived till manhood and was known as Jesus of Nazareth.

THE BOY OF NAZARETH

Lesson 27. For August 23, 1936

Text: *Luke 21:39-40.*

Objective: Doing right in youth makes for character and strength throughout life.

Memory Gem: "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

Songs: "Jesus Once was a Little Child," *Deseret Song Book*; "I Like to Think that Jesus Was Once a Little Child."

Pictures: Standard Pictures No. 501.

Points of Contact: What kind of work does your father do to earn a living? Do you boys ever go with your father to help him? (Comment on the different occupations and what the boys can do in each. For example the groceryman, the auto mechanic, the farmer, etc.) Jesus was just like you boys. We will find out what He did to help His father.

Application: I am sure Jesus must have been a very good boy in order to do the

wonderful things He did when He grew up. We want to grow up to be fine men and women, and the things we do now help us to become so. Let us make a list of things on the blackboard that we can do that will help us to grow up as near like Jesus as possible.

Example—

- Play fair in games.
- Never tell untruths.
- Never use bad language.
- Obey Mother and Father, etc., etc.

Study of Materials:

A. Suggestive Content Outline:

- I. The home Jesus lived in.
 - a. The house.
 - b. The life within it.
- II. His world of Nature.
 - a. Situation of Nazareth.
 - b. Its plants and animals.
- III. His amusements.
 - a. What he played.
 - b. His hikes and excursions.
- IV. His religious life.
 - a. At home.
 - b. In school.
 - c. In church.

B. References: Hurlbut's *Story of the Bible*, pp. 518-520; Primary Sunday School Lessons, 1933, Lesson 74 (Nov. 12, 1933); Tanner, *New Testament Studies*.

C. Lesson Facts.

This lesson may be made very interesting by comparing the early life of our Master with ours.

The homes of that time were very humble, usually a whole family lived in a house of just one small room. Usually the floor was of dirt. They had generally one small window to give light. The family slept on mats which at night were laid down on the floor. The parents and children all slept together. What a happy family! Sometimes under the house on one end a raised platform was built. On it beds were made at night. Under it chickens made their home.

Their food was simple, but good. They had bread made of barley or wheat. Often the grain was parched and eaten whole. They often had mutton or goat's meat. Dried fish from the lake or ocean were common. They dried beautiful clusters of grapes and stored them away for use. Olive Oil and olives were very common. Delicious figs were found plentifully.

JESUS' VISIT TO THE TEMPLE

Lesson 28. For August 30, 1936

Objective: Seeking the truth in youth brings wisdom and the favor of the Lord.

Memory Gem: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Songs: "I'll serve the Lord While I am Young," D. S. S. Songs.

Pictures: Standard Pictures No. 67.

Points of Contact:

Have the children tell of the excitement and joy over an expected trip. Perhaps some of the children outside Salt Lake have been brought to the Tabernacle for General Conference. Tell about it. All of your children will have taken some sort of a trip to tell about. Talk about how they travel now.

How you used to travel, your grandparents, etc. And then compare with a long journey with only a donkey for conveyance.

Application: What did Jesus mean when he said the words that we have for our Memory Gem: "Wist ye not that I must be about my Father's business?" Is our Father's business any different now? What is it? How can we be about our Father's business?

Study of Materials:

A. Suggestive Content Outline:

- I. The Journey to Jerusalem.
 - a. To attend the Feast of the Passover.
 - b. The route and incidents of the way.
- II. Jesus Learns in the Temple.
 - a. Takes part in the worship.
 - b. Discusses with the learned men.
- III. His parents' concern.
 - a. Seek Him for three days.
 - b. Mother reproves Him.
 - c. His answer.

B. References: Hurlbut's *Story of the Bible*, pp. 520-522; Primary Sunday School Lessons, 1933, (Lesson 11, Dec. 10, 1933); Bible and Church History Stories, pp. 29-37; Tanner's *New Testament Studies*.

C. Lesson Facts.

When a boy of Jewish parentage was twelve years of age he became a "Son of the Law." That meant that he could go to the temple and take part in worship there. To Jesus this must have been a glad time. When He was a baby forty days old He had made His first appearance in the temple. But He couldn't remember anything about that. Now He could go to worship His Father in Heaven with the rest of the people.

The parents of Jesus went yearly to the feast of the Passover. This was the most sacred festival of the Jews. It was in memory of their going out of Egypt. It was to them an Independence Day celebration, like the Fourth of July in the United States. The first three days were spent in the temple in sacred worship. The rest of Passover week might be spent sight seeing and in pleasure.

After the festival, Jesus' parents started for home with the great company from the north. After a day's journey while they were probably down in the Jordan Valley, they missed Jesus. The third day they found Him in the temple discussing great truths with the doctors, the teachers of the Jews.

These people were surprised at His great natural brightness and wisdom. Discussing truth was a great trait of His nature.

When His mother finally found Him she reproved Him for giving Her such concern about Him. His reply was probably this—"Don't you know that I must be in my Father's house?" To Him the temple was a place of worship and of learning. At this

early age His greatest work was to learn of God. Later in life He used brilliantly all that He learned. He never could have been a great man if He had not been a studious, religious youth.

Still, although He realized what His mission was, He was obedient, went back to Nazareth with His parents, and lived with them as a good son should.

DELORES BAILEY



Although one of the youngest members of the General Board in point of service and the very youngest in the number of years she has lived, Delores Bailey has proved herself one of the most efficient in this group of workers in the Sunday School cause.

She was born in Salt Lake City, Utah, and has lived there all her life. Her father, recently deceased, was Reuben J. Bailey; her mother, who lives in the southeastern part of the city, was Alice Park before her marriage. They, too, were born in Salt Lake City, although their parents came to Utah

from Canada, where they embraced Mormonism.

Sister Bailey was graduated from the Granite public schools; she attended the Granite high school for a time, but received her secondary diploma from the Latter-day Saints College; and, on completing a four-year course in the University of Utah, in 1932, was given a degree (B. S.). She majored in education, though she did considerable work in Western history. During the last four years Miss Bailey has been teaching school in the Granite district, conducting classes in the fourth grade.

Religiously Sister Bailey has been active. She may be said to have been graduated also from the Church institutions, particularly from the Sunday School. For a number of years she taught in the Sunday School of the Wilford ward, where she resides. It was in recognition of her efficient services there that she was invited to become a member of the Grant Stake Board. And it was her intelligent supervisory work on that Board which led to her being asked to join the General Board. As a matter of fact, even before she was made a member of the General Board, she was pressed into service by the General Superintendent, and visited many stakes for convention purposes. She joined the General Board in August, 1935.

On this Board Miss Bailey has been a member of the Committee to supervise the Primary Department. Here her services have been particularly valuable, not only because of her previous training and preparation for the work involved, but also because of her uniform willingness to assume responsibility and her dependability in performing her duties. In addition to her other qualifications as a Sunday School worker, she has a clear, fluent manner of speaking in public—a gift which will undoubtedly be much used in the future.



KINDERGARTEN

NEW TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age
General Board Committee: Geo. A. Holt, Chairman;
Inez Witbeck, Marie Fox Felt

LESSONS FOR AUGUST, 1936

CONCERT RECITATION

"Remember God is watching you,
For whether wrong or right,
No child in all this busy world
Is ever out of sight."

Songs for the Month: "Obedience," page 16; "If You Are Told," page 45, *Kindergarten and Primary Songs*—Frances K. Taylor; "God, Our Father, Watch Will Keep," page 39; "I Cannot Do Great Things," page 30—*Songs For Little People*—Danielson and Conant.

A CHOSEN FAMILY REUNITED

Lesson 86. For August 2, 1936

Texts: Genesis 43; 45; 46; *Life Lessons For Little Ones*—Second Year.

Objective: The Lord will guide and direct those who faithfully serve Him.

Point of Contact: Have you ever been away from home on a long journey, perhaps with friends or with one of your aunts or uncles? How did it seem to be away from Mother and Father for so long? I am sure, that, no matter how much you enjoyed the trip, nothing looked as good to you as the faces of your dear Mother and Father. No other faces or hearts hold so much love for you. Our Heavenly Father loves you that much, too, and more. He loves all the children who have ever lived on this earth. He loves you most when you remember to do His will and are willing to serve Him. Just as He loves you, He loved Joseph of old, who served Him well. Joseph's reward for such faithful service was to see His dear old father, Jacob, again. Shall we see how this blessing came about?

SPECIAL REVIEW PERIOD

Lesson 87. For August 9, 1936

Our lessons for the past four Sundays have been about Joseph who was sold into

Egypt. His life demonstrates that "The Lord blesses and strengthens those who return good for evil." (The brothers of Joseph placed him in a pit and later sold him to travelers who resold him in Egypt as a servant. How did Joseph return good for evil?) Our next three lessons show us that "the Lord will guide and direct those who faithfully serve Him."

Joseph remembered to pray to Heavenly Father no matter where he lived. He also did those things that he knew would please our Heavenly Father. Can you name them? In what ways did our Heavenly Father guide and direct Joseph. Let us count his many blessings.

Rest Exercises: Reenact scenes in which the children return good for evil. For example—Mary had some candy that she was eating as she walked home from school. She met Jimmie, but instead of offering him some, she quickly stuffed the sack of candy into her pocket. Next day, Jimmie was riding his tricycle and came to where Mary was standing. Instead of passing her by he said, "Would you like a ride? Of course Mary wanted a ride and said, "Thank You."

HOW MIRIAM'S MOTHER SAVED HER BABY

Lesson 88. For August 16, 1936

Texts: Exodus 2:1-11; *Life Lessons For Little Ones*—Second Year.

Objective: Trust in God and earnest effort bring His blessings.

Organization of Material:

I. An Israelite Family Welcomes a Son.

a. He will be taken from them.
The laws demand it.

b. The king fears power of Hebrews.
They are a God-loving people.

c. King orders that every baby boy be killed.

II. The Mother's Plan To Protect the Baby.

a. Puts him into a basket.

1. Woven and made water proof.

2. Puts it into the river near the princess' bathing place.

3. Miriam is left to watch.

III. The King's Daughter Finds the Cradle.

- a. Sends a maid to bring it to her.
- b. Miriam goes to find a nurse.
Goes quickly for his mother.
- c. Princess wishes him for her son.
Names him Moses.

IV. Moses' Childhood In His Own Home.

- a. Cared for by his parents.
- b. Taught to worship God.

Lesson Enrichment: Not so long ago we had a program in which we honored our mothers. We called it "Mother's Day." The month following, we tried to show in a similar way our love for our fathers. We all appreciate the kind, loving care that they have given us.

Our mothers and fathers, too, are appreciative. They are grateful to Heavenly Father for sending precious children to their homes. They are gifts from our Heavenly Father to them. Many times when we little folks have been sick or have been away from home, our ever-thoughtful parents have prayed to our Heavenly Father to bless us and keep us safe.

A long time ago there was another father and mother, to whom Heavenly Father sent a precious baby boy. Their gratitude, however, was mingled with great fear, but because they trusted in Heavenly Father and were willing to sacrifice and work, they were protected and blessed. Shall we see how?

Lesson Story:

Application: Betty had just had a serious accident. She had fallen and hurt her eye. The doctors said that it was likely she would never see with that eye again. Betty, however, trusted our Heavenly Father. She remembered that He had said to call in the Elders for a blessing. This, Betty's father and mother did. When they laid their hands upon her head, they promised her that if she would faithfully care for her eye as the doctor had said, that Heavenly Father would make her recovery complete. Betty trusted our Heavenly Father and did as instructed by the Elders, she faithfully cared for her eye each day. Soon she could see perfectly with both eyes.

She had trusted our Heavenly Father just as did Miriam's Mother and because of their trust, Heavenly Father blessed them both.

Rest Exercise: Pretend at making a basket cradle. Stoop to pick up the reeds. Lay one above the other with a weaving motion first with one hand, then the other. Shake a pillow and lay it in the basket—with both hands extended sway forward and back as if rocking the cradle. All hum "Rock-a-Bye Baby."

MOSES, THE LEADER

Lesson 89. For August 23, 1936

Texts: *Exodus 3; 12:34-39; 13:20-22; Life*

Lessons For Little Ones—Second Year.

Objective: *Trust in God and earnest effort brings His blessings.*

Lesson Enrichment: I once learned a little poem that has helped me often. It says:

"Need I ever know a fear?
Night and day my Father is near.
God sees."

I am sure that is the way a little girl named Ruth felt when she was asked to go into a dark room to get something for her mother. When asked if she were afraid she smiled and said, "The dark hasn't any eyes, and anyway Heavenly Father will take care of me."

Of course Heavenly Father took care of Ruth. She trusted Him. He took care of Joseph when he was sold into Egypt, because he trusted Him and tried to do as he knew God would like him to. He watched over baby Moses, because Moses' mother trusted in Him and did all she could to save her baby from wicked men.

Years later Moses grew to be a great man and because of his mother's teachings, he too, had learned to love and trust God. At one time, our Father in Heaven spoke to Moses and because he trusted and was willing to work, God made of Moses a great leader.

Lesson Story:

Application: Because four little girls loved our Heavenly Father and trusted Him, they were able to find their way home from the mountains where they were lost. It was Margaret who, when they realized that they didn't know which way to go, said, "Let us pray to Heavenly Father." The four little girls all knelt in prayer and asked that our Heavenly Father help them to find their way home. After they stood up, they felt better. They had walked just a short distance when they came to a trail that was familiar to them, so they followed it and were soon home. How happy and how grateful they were. That night, each one remembered to say, "Thank You" to Heavenly Father for his help and blessing.

THE CHILDREN OF ISRAEL IN THE WILDERNESS

Lesson 90. For August 30, 1936

Texts: *Exodus 16:2-31; Life Lessons For Little Ones—Second Year.*

Objective: *Blessings always follow obedience to great leadership. ("Remember the Sabbath day to keep it holy.")*

Point of Contact: Who can tell me the name of today? Yes, it is Sunday. What is the name of another day of the week? Another? (Continue until all seven days have been named.)

When Heavenly Father made each day, he made it for a purpose. Six days were work days in which we could plant flowers, rake lawns, wash clothes, iron them, clean our homes and do ever so many other things, but there was one day which was to be Heavenly Father's own day. On that one, Heavenly Father told us not to work, but instead to go to church and to worship Him. He wants us to show Him that we love Him by singing songs of thanksgiving, offering prayers to Him, and by telling to our friends how grateful we are for all the blessings we have. He wanted us to teach each other the right things to do, so that we will all be happy. Even long, long ago Heavenly Father had Moses, the great leader, teach the people to keep the Sabbath day holy.

Lesson Story:

Application: Little boys and girls like to obey Heavenly Father too. They have all week in which to play rough, boisterous games. So on Sunday after Sunday School they try especially hard to do as Heavenly Father would wish. Shall we name together some of the things that would please Him?

1. Visiting grandmother or little friends.
2. Looking at picture books.
3. Coloring pictures.
4. Cutting out pictures to take to Sunday School next week.
5. Taking baby sister for a ride while Mother rests.
6. Have a story-telling game. See who can remember the most stories that we have heard in Sunday School.

Rest Exercise: Some of the children may pretend at holding open bags while the others pretend at gathering the manna from the ground and dropping it into the bags.

CRADLE ROLL LESSONS

Kindness is the objective of all our August lessons in the Cradle Roll Department. In the lesson, "Joseph and His Brothers," Joseph is kind, although his brothers are cross and cruel. He was kind to them always, even though they sold him to some strangers for a servant.

In the second lesson, "How the Brothers Found Joseph," Jacob had an opportunity to be cruel to his brothers, by refusing to sell them food. Instead, he returned good for evil and was kind enough to sell them food so that they would not be hungry.

The third lesson, "Joseph and His Father," tells us of the many kind acts of Joseph for his father's comfort and blessing. He sent him food, a fine wagon to ride in, and a beautiful coat to wear. When he arrived in Egypt, Joseph gave his father some of the best land there. He also gave his aged father every comfort possible all the days of his life.

"Kindness is to do and say.

The kindest things in the kindest way."

Enrichment Material: Sing and dramatize the song, "I Love Little Pussy," found in *Kindergarten and Primary Songs*, by Frances K. Taylor. The first two lines of the song entitled, "Let's be kind to one another," found in the *Deseret Sunday School Song Book* may be taught.

"Let's be kind to one another,
Let us win each other's love."

Bring magazines to class. Have the children find the pictures of children doing kind deeds. After the period for finding the pictures is over, have the children show the picture and tell what kind deed is being done.

For rest exercise, the children may go through the motions of doing a kind deed while the other children guess what kind deed is being done.

ACTIVITIES DURING PRIESTHOOD PERIOD

Note: It is suggested that the regular kindergarten teachers be responsible for this period.

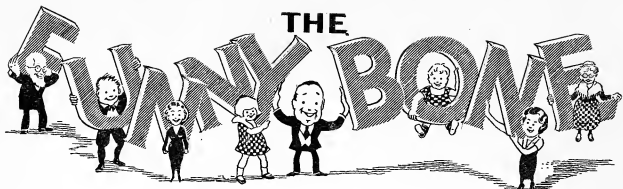
1. For "A Chosen Family Reunited," let us imagine that we all belong to one large family; perhaps we might be Joseph's family. Now after many years we are together again. Wouldn't it be fun to have Joseph tell what he has been doing, the brothers tell of their flocks and herds, and Father Jacob to tell how grateful he is, that all his family are well and back together again. There are also many little children belonging to the brothers that Joseph has never seen. Perhaps they would like to sing a sweet song for all of us.

2. For our special review period, let us have a program which tells how thankful we are for our many blessings, just as was Joseph of old. Songs of thanks may be sung and thank-you verses may be said. Have the children choose from among those they know.

3. This is our baby day. Every one loves a precious baby. Let us cut out pictures and make a baby book for each one.

4. Lesson No. 4 is "Moses, the Leader." Let us have leadership games. Children may take turns being the leader of the group, conducting songs, repeating gems, or marching. The children of Israel leaving Egypt under the direction of Moses may be dramatized.

5. "Remember the Sabbath Day to keep it holy" is the thought of this lesson. Have the children draw pictures of themselves doing things on the Sabbath Day that would please our Heavenly Father.



"Men have been wise in very different modes, but they have always laughed the same way."—Samuel Johnson.

The Cat Came Back

"My wife told me to take the old cat off somewhere and lose it. So I put him in a basket and tramped out into the country about eight miles."

"Well, did you lose the cat?"

"Lose it? If I hadn't followed it, I'd never got back home."

And Lots of It

Mother: (to son wandering about the room) "What are you looking for?"

Son: "Nothing."

Mother: "You'll find it in the box where the candy was."

Forethought

Nature is wonderful. A million years ago she didn't know we were going to wear glasses, yet look at the way she placed our ears.

No Hurry

"Is this train ever on time?" growled the grouchy passenger.

"Oh," replied the conductor, "We never worry about its being on time. We're satisfied if it's on the track."

Little Willie

Little Willie: "Mom, you said the baby has your eyes and dad's nose, didn't you?"

Mother: "Yes, darling."

Willie: "Well, you better watch him, he has grandpa's teeth, now."

Head Stuff

Teacher: "Can any one tell us why the Indian wears a feather in his hair?"

Isabel: "Yes'm. To keep his wigwam."

At Ease

She: "Daddy is so pleased to hear you are a poet."

He: "Fine. He likes poetry, then?"

She: "Not at all. But the last friend of mine he tried to throw out was an amateur boxer."

Up and Down

"Did you call Susie up this morning?"

"Yes, but she wasn't down."

"But why didn't you call her down?"

"Because she wasn't up."

"Then call her up now and call her down for not being down when you called her up."

Just a Habit

Alberta: "Oh, he's so romantic. When he addresses me he always calls me 'Fair Lady'."

Betty: Force of habit, my dear. He's a street car conductor."

A Necessity

The worn traveler wondered whether she could board the sleeping car in the yards, and retire ahead of the arrival of the train.

"Can I get on No. 6 before it starts?" she asked.

The information desk was more worn than she. "You'll have to, Madam!"

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Department A

SAND SPRINGS, OKLAHOMA

SAY THAT YOU SAW IT IN THE INSTRUCTOR

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S. CHURCH OFFICE BLDG.
CITY.



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